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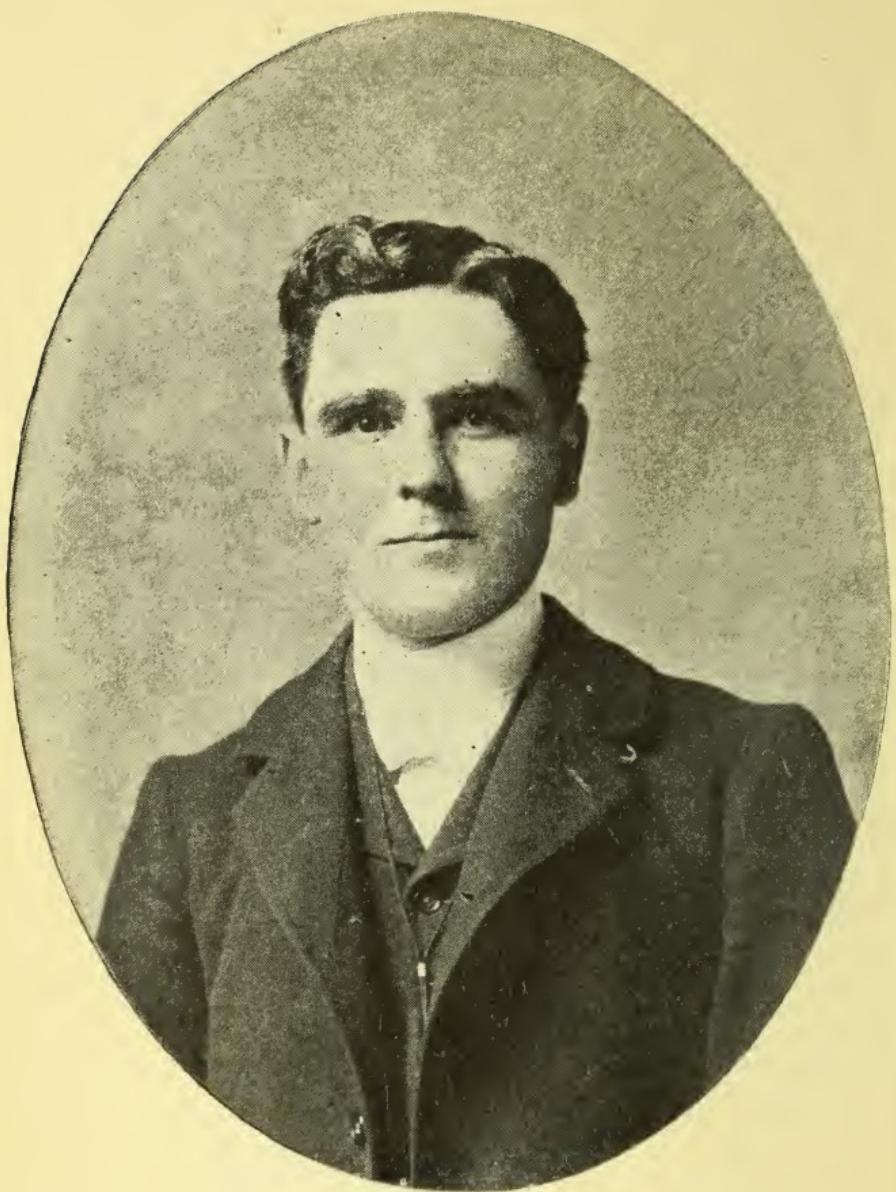
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All for Jesus.
Edgar D. Ellyson

YE MUST

OR

Some Bible Imperatives

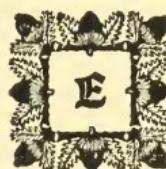
By

EDGAR P. ELLYSON,

PRINCIPAL OF THE

CHRISTIAN WORKERS' TRAINING SCHOOL.

*Author of "Holding-Out," "Helps on Daniel," "History
of Friends Foreign Missions," etc.*



CHRISTIAN MESSENGER PUB. CO.
Marshalltown, Iowa.

Dedicated

To all lovers of holiness
To those who have the experience
To those who are seeking the experience
To those who should seek the experience

Prayer

Oh Lord bless this volume
To the glory of Thy name
To the hastening of Thy kingdom
To the helping of many hungry souls

PREFACE

We would not apologise for the appearance of this volume, but there are a few things that should be said in justice both to the writer and to the reader, though many a reader never reads the preface. This book has been written amid days of busy toil in school and with editorial responsibility. The proof has been read under great disadvantage. For certain good reasons the work of writing and printing has been pushed very rapidly, possibly to hurriedly to do the best work. Because of these things the critic may discover many errors from a literary standpoint. All of the errors that there may be we regret and plead the above excuse and commend the work to your charitable consideration.

In the little writing which we have done none has afforded us such satisfaction and peace of mind as this. We have felt that God gave us a thought to give to the people and we must give it. In obedience there is always rest. We

have felt this rest while we have been at work. God has blessed and helped us for which we praise Him.

This volume deals with some of the questions which have been a matter of serious concern upon the part of thinking people relative to the doctrine of holiness. We have by no means finally settled these questions. People will continue to discuss them. But we hope that many may be helped and settled in the doctrine, many of their mysteries be cleared away, and their Christian experience greatly brightened by reading these pages. If we may but be a blessing to some we care but little for the criticisms that may be given. Life amounts to but little unless we can help some one, but if we can be of real help to others life is a delight in spite of that which otherwise would be very unpleasant. And above the thought of helping people is the desire to please and honor Jesus. We send this book forth with the prayer that it may help many and be an honor to Jesus. To Him who is worthy be all the praise for any good that may result from that which follows.

ALL FOR JESUS

MARSHALLTOWN, IOWA.

E. P. E.

AUG. 18 1904

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**PENTECOSTAL
EVANGELISTIC
EVANGELICAL
BIBLE STUDY A SPECIALTY**

Marshalltown Iowa

CHAPTER I.

“YE MUST.”

All of the incidents of human life are not of the same importance. Some things are right, while others are wrong. The Christian is expected to do the right. But in and related to the Christian life we find there are some things that will be helpful if done, but other things that are a necessity, and must be done without fail. We are in the habit of calling them the non-essentials and essentials. Paul, in giving advice upon certain practices and conditions, says that it would be better to do or not to do certain things, and yet to do the opposite would not be sin. There are these things which are at the option of the individual, but there are others which are absolutely necessary, the “Ye must” of the Bible.

There are some who do not feel that they need to be baptized with water. They read the Bible carefully and very prayerfully but cannot see that God requires water-baptism of Gentile Christians. It is certainly no sin for these honest people not to be baptized with water. There are others just as honest, prayerful and deeply spiritual that believe they should be baptized with water. It certainly is no sin for these people to be thus baptized. But we cannot say this when God says, "Ye must."

All along down through the ages God's great "Ye must" has rung out. As each new generation comes upon the stage of life they are confronted by the same old "Ye must." When God says, "Ye must," there is no getting around it. In driving along the road, sometimes we may be able to drive around a mud hole, or we may turn off on another road, miss climbing a great hill, or going over a strip of bad road, but God's "Ye must" cannot be escaped.

Jesus spoke of a certain class who sought to climb up some other way. These persons, he said, were thieves and robbers.

During the past there has been, and are at the present, many thieves and robbers. Christian Science, Spiritualism, Evolution, etc., try to deny the fact of sin, or the awfulness of sin, making out that it is a mere mishap, and that all man needs is to be cultured, trained, educated; thus they deny the atonement and the necessity of regeneration by the Holy Spirit. Some join the Church, others change their views, and still others try to get in by doing good works. Many and varied are the modern substitutionary devices of man to avoid real regeneration and definite holiness. They are trying to climb up the some other way. But with all the efforts of great minds and high scholarship, of sarcasm and slurs, of debauchery and trickery, of bragadocio and false confidence, every human being will sooner or later, in this world or at the judgment, face God's eternal "Ye must." At the very threshold of Christianity we are met by Christ's great imperative, "Ye must be born again;" and it is useless to try to proceed farther without compliance thereto. To fail to meet this, we will meet a "Ye must" at the judgment,

which will keep us out of heaven. It will be well for us to stop and consider the expression of the Apostle Peter, when he said, "Who am I that I should withstand God?" There is absolutely no use in trying to escape God's imperatives.



CHAPTER II.

“YE MUST BE BORN ANEW.”

It was Passover week in Jerusalem. For a month before, the entire Jewish world had been in a state of preparation. Roads were repaired, sepulchres were whitened to be plainly seen and avoid the accidental defilement of the pilgrims, and many were preparing for the journey to the Holy City. Just one month before the feast began the money changers had set up their stalls in every country town, and for ten days were busy changing the Persian, Syrian, Tyrian, Egyptian, Grecian, and Roman coin into Jewish money that each one might have the exact half shekel for the Temple-tribute. At the end of the ten days these stalls were closed and the money changers moved their business within the precincts of the Temple at Jerusalem. At the same time

and place there were certain persons who opened up stalls for the sale of doves and other animals for sacrifice. With all this going on the Temple had now put on a very business-like appearance.

Scenes suddenly change. All seemed to be going on well in the Temple. The people were coming and going, and business was prospering. One day there came into the Temple a man of peculiar and unexplainable power. He was a man of the very deepest and keenest of spiritual sensibility. He looked about upon the scene with a pierced heart because of the desecration of this holy place. Though they were doing a legitimate business, they were doing it in the wrong place, in a wrong way, in a wrong spirit. The Temple being God's house, and this person being God's "beloved Son," He determined to exercise His right and purge the place. Accordingly He made a scourge of small cords, and this one man, not because of the scourge, but by His divine power drove all before Him.

This incident caused great surprise, but probably met with no special opposition

on the part of the common people, but with great indignation from the leaders. This business was carried on by the sanction of the officials who received certain benefit from it, but it was distasteful to the common people because of the exorbitant prices and commission for exchange. No doubt it was a matter of serious concern and much discussion on the part of the Sanhedrin, but nothing definite seems to have been determined on relative to the matter as yet. As the days went by Jesus continued to work among the people, and to perform miracles, and no doubt the Sanhedrin continued its discussion and opposition. We know not what or how much he may have said while these discussions were being carried on, but there was one of these Sanhedrists, Nicodemus by name, upon whom these miracles, or the rehearsal of them, for he may not have seen many of them, made a profound impression. He had listened, he had wondered, he had almost believed. It had made him not so certain that he and his colleagues were right, for some way he felt that the New Teacher might be in the right. This

conviction grows upon him until he becomes thoroughly convinced that Jesus is "a teacher sent from God," and he determines to investigate His doctrine.

We now enter an oriental home belonging to one in good circumstances. As we enter the house the tapestry, the rugs, the furnishings, the ornaments, everything bears evidence of wealth. As we look about us we also see traces of deep religious devotion. It is the home of a Jew, a member of the Sanhedrin. The housewife is busy about the home, and preparations are being made for the evening meal. Now the husband and father comes in from his day of toil, and the family are soon gathered together for their evening meal. The father is somewhat nervous and disturbed. The happenings of the day have probably brought out new things concerning the Nazarene and His work, and the Sanhedrin has been very earnest in its deliberation. Nicodemus can talk of nothing else, if indeed he talks at all during this evening meal. Now the meal is over, but he cannot content himself to settle down for the evening, so he informs

his good wife that he is going over to have a talk with the New Teacher. He goes out into the night alone. As it was not customary for his countrymen to be upon the street at that hour he passes on unnoticed by any. He comes to the home, possibly of the Apostle John, where Jesus was stopping, and ascends the outside stairway to the chamber where the guest was to be found, and at once enters into that conversation which changed his whole life and taught him that lesson of lessons that "Ye must be born anew."

Nicodemus has been greatly misrepresented. In many instances his name has become almost synonymous with cowardice. He is frequently accused of cowardice because of the time of the day in which he chose to visit the Master. But many a man with not half the courage has curled up his lip or laughed at Nicodemus. Fear of ridicule and opposition keeps a great multitude from Jesus, while this Sanhedrist pushed through and found Him. Preachers who spend their eloquence on the cowardice of Nicodemus are not infrequently guilty of the very same thing in a

still greater degree, fearing to incur the displeasure of their people by speaking out against sin lest they become unpopular and their salary be cut down. Who can tell but that the reason of Nicodemus' seeking an interview with Jesus was his press of business during the day or his desire to have a real heart to heart talk with the Master alone and unmolested by the crowd. We, at least, had best not speak so loudly about him until we do better ourselves.

Nicodemus was human like the rest of us. As we try to imagine the situation, his place of influence, and the popular feeling of the men of his class, we do not wonder that his heart beat fast, and he thought of what it would cost him. And did we not all feel much the same in the first awakening of spiritual life. Some way we glory in his courage. In the face of all the difficulties, the opposition, the temptations, the suggested fear of the loss of his place and influence, he did come to the Master though it was at night. The rest of them would not even come then.

There is very much more cowardice in the world than is seen on the surface.

Many a man who manifests more courage than his fellows is called a coward because of the fear he may entertain in connection with the work which he is undertaking, while the real cowardice of his fellows is not seen, because they have not courage enough to begin any special undertaking. Like the boy who whistled while going by the grave yard, these people cover up their cowardice and make show of courage by making sport of the other fellow who has dared to launch out and undertake something. It takes courage to come to Jesus. No matter how quickly his heart may beat, the man who comes, shows vastly more courage than the brazen faced sinner, or the sneaking hypocrite, or the policy seeking professor. Shall we not seek to discover what real cowardice and courage are, and cease our flippant expressions concerning this awakened Sanhedrist, and a multitude of others who are, have been, and will be in his same position in relation to the Master.

CHAPTER III. PRE-BIRTH LIFE.

That the visit of Nicodemus to Jesus by night had a very great effect upon his life is very clearly seen by the two other brief mentions of him in the Scripture. At one time he spoke well of the Master before the Sanhedrin, and he was the companion and helper of Joseph of Arimathia in His burial. Tradition tells us farther that he afterward became a very active Gospel worker and finally died as a martyr. The effect of one honest conversation with the Master is most wonderful. It changed this man's whole life and has changed many another. We need to talk to Him more and bring others to do the same thing.

The subject of the conversation that day between Jesus and Nicodemus was Birth,

In the discourse there is evidently two births distinctly referred to which we shall notice in separate chapters, but our purpose first is to examine briefly the Pre-Birth life, or that which must precede the birth itself. It is very evident to one at all familiar with the situation that there is life before birth. It may be difficult to determine definitely the point at which life begins, but all animal life and man bears the undeniable evidence of the existence of life at and after a period known as the quickening time, which takes place some time before birth. If there be no life in that which is being born the process of birth is very difficult, the one bringing forth having to make all the effort. In such cases the birth brings no life, but where there has been the Pre-Birth life, birth brings a much larger life.

In all that we have yet said we have had reference to the birth of the flesh only, but we will find a similar situation in connection with the birth of the Spirit. The birth of the Spirit is generally termed regeneration or conversion, and is considered the entering into spiritual life or

Christian experience. But life certainly exists to some degree before the birth. In fact we believe that to be born of the Spirit without previous life is impossible, for in this case he who brings forth will not bring forth when he has to make all the effort. There must be some effort on the part of the spirit, or it will never be born anew. A dead thing can make no effort, hence there must be in the life of the spirit a quickening period before its new birth.

Before making further explanation we would inquire as to the source of this Pre-Birth life. It is not, as some have erroneously taught, an "inner light" or a "spark of life" which man receives in his birth of the flesh, which only needs to be fanned into fuller life. Neither is it a mere relic of the fall which needs simply to be cultivated and evolved into greater life. It is a definite life which follows sooner or later after a definite conception. Conception is the time when the male parent implants the seed. The Scripture tells us that the seed is the Word of God. The period of conception to the spirit in its relation to the new birth is the time when some portion

of Scripture or divine truth, either read by the individual or heard from another, is fastened by the Father upon a life dead in trespasses and sins. This seed may lay in the heart for days, weeks and even years, and more and more and more be added to it, but unless it goes farther than this it will profit nothing. The quickening period, which we would call the beginning of life, is that time when this seed, the Word of Truth already implanted, awakens the spirit to its condition, and creates a deep hunger for a different life and starts it toward Jesus. This we commonly call conviction which leads to repentance. But this is certainly a Pre-Birth life. Without some life we could not start toward Jesus and could not repent. In a live birth there is the effort of two. So there is God's part and man's part.

With these facts before us it is not hard for us to see that Nicodemus had been awakened and had this Pre-Birth life when he made his memorable night-visit to the Christ. Conception had taken place either by seeing the Master's miracles and hear-

ing His words, or hearing them repeated. Many others had seen and heard the same things, but with them there was no apparent conception, as is the case still with many who hear the Word and divine truth. But it was not so with Nicodemus. Many will be unawakened but some will hear. Much seed will fall upon hard soil, but some will lodge in a place where sooner or later it will spring into life. How often have long forgotten things, a mother's prayer, or her gift of a Testament, a kind act, or a pleading look, been called to mind years afterward and mightily awakened the spirit. The conception was sure, though the quickening was long delayed. Oh, let us be faithful in sowing the seed beside all waters, for thou knowest not which shall prosper, this or that, or how soon it may produce fruit. With Nicodemus the quickening seems to have speedily followed the conception but in others it is longer delayed.

Now let us remember that while this Pre-Birth life is absolutely necessary, and there can be no birth, no conversion without it, yet it is not conversion or regenera-

tion. We fear people may sometimes be deceived, and in connection with their Pre-Birth life make some resolutions which bring a measure of relief, and are satisfied to stop short of the real birth. Let us carefully discern the difference here and not stop short.

The real end to be gained in this transaction is the birth, but too little attention is paid to the Pre-Birth life. If in the effort to bring people to salvation, more effort was made to first thoroughly awaken the spirit to its condition and bring the person under real deep conviction, the results would be very much better. It is all a mistake to urge an unawakened person to an immediate decision for Crist. In such case the first effort must be to produce the Pre-Birth life and then to urge immediate decision. In the Church are many who have decided for Christ without any Pre-Birth life, with no deep conviction or awakening to guilt, with no repentance, hence all the birth they have had, is a "still-birth," with theory or theology as the mother, and all the life they now have is formality and Churchianity. Great care

is needed at this point, that we may be thorough in our work with others as well as with ourselves, that no one be deceived and lose heaven because of stopping short at this point.



CHAPTER IV. “EXCEPT YE BE BORN OF WATER.”

As Nicodemus came to Jesus that memorable night, the question that bore so heavily upon his mind and heart was one pertaining to the kingdom of God. The Jews believed themselves to be the peculiar people, the royal priesthood, the special favorites of heaven, the kingdom of God upon earth, and were looking for the restoration of this kingdom. This “Teacher sent from God” had appeared and was declaring that the “kingdom of God is at hand,” and yet the Jewish nation was still unrestored. This seemed to be out of harmony with Jewish teaching and provoked much criticism. Yet Jesus was proving Himself to be truly a “Teacher sent from God,” hence His teaching must

be true. Nicodemus in his awakened condition—the Pre-Birth life—was becoming convinced of the truthfulness of His message, but there were many questions in his mind as to the character of the kingdom, and how much of the Jewish anticipation might be true, and as to who and how the kingdom was entered, and he had now come to Jesus to talk the matter over.

As Nicodemus entered the door and began the conversation, Jesus with His all seeing eye, looked right down into his heart and at once answered his question, informing him that the only possible way to enter the kingdom was by a new birth. He thus implied that there was something radically wrong with all men, and that circumcision and all other outward ceremonies were insufficient. Nicodemus, like many another man, found it very difficult to get away from the material and natural, and to understand the spiritual, and so questions, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus is not indifferent to the difficulty but shows him by a reference to

the wind that even natural things are hard to understand, and that we must believe even if we cannot reason it all out.

The Master's reply to this questioning soul is divinely apt. He stepped to the same level with Nicodemus in the recognition of the natural or flesh birth. Jesus first spoke of the spiritual birth, and then Nicodemus brings the flesh birth into the conversation, and in reply Jesus brings both births into His answer, speaking first of the flesh birth under the figure of water and then comparing the results of the two in the expression, "that which is born of flesh is flesh; and that which is born of the Spirit is spirit." It seems most reasonable that the Master is referring to the same thing when He uses the two words "water" and "flesh" in this answer to Nicodemus' question, and that to be "born of water" is to be born a natural birth. It is as though Jesus had said, "Yes, Nicodemus, there is a natural flesh birth, a birth of women, and this is first necessary for one in order for them to have any experience in Christianity, but this is not sufficient. Natural heredity cannot bring

one into the kingdom of God, for flesh can only beget flesh, and the kingdom has to do with the Spirit, hence you must be born of the Spirit as well as of the flesh. No, Nicodemus, a man cannot, and hence need not enter a second time into his mother's womb and be born again, but he must be born a second time, which second birth is not a natural flesh birth, as the first, but a birth of the Spirit.

If this is not the meaning of being born of water, Jesus does not seem to have answered the question of Nicodemus. We arrive at this conclusion, not simply from a comparison of the expression "water and the Spirit" with the association of flesh and Spirit in the next sentence, but by several other considerations. Though water here is often supposed to refer to water baptism, yet it cannot mean that. No one will deny but that water baptism is referred to in the Bible, but it is not referred to here. This is not baptism but is birth, and they are very different. Baptism presupposes birth. You cannot baptize an unborn thing. Neither can baptism produce birth. If birth does not

mean birth, what does it mean? If birth means baptism, why doesn't water mean sand or something else, and by such a method of exegesis what certainty could there be to any interpretation? The birth of water is birth of water and not baptism with water.

The water birth we have already said was the natural flesh birth. Beside the proof of this we have already given, anyone familiar with the facts, knowing the part that water has to do with the natural flesh birth, will have but little difficulty in seeing how aptly it may be called a birth of water.

Again, water being a material element must have to do with material things. There are but two births referred to in this conversation between Jesus and Nicodemus, and in fact there are but two births possible for man. The one of these is material, and the other is spiritual. The Master speaks of the material birth as that of the flesh, and the water being a material element, having to do with material things, must refer to the flesh birth or the natural birth.

The teaching of the Master in this expression, is simply taking His place with Nicodemus on the plane of the natural, recognizing the necessity of the natural birth, but showing that the natural can only produce the natural; that Abraham's ancestry, being of the seed of Abraham, was not enough to bring one into the kingdom of God. By this we are taught not to depend upon any outward material thing for salvation. Let us heed the teaching.



CHAPTER V.

"AND THE SPIRIT."

We will remember that the subject of conversation between Jesus and Nicodemus was that of the kingdom. There are three, if not four, very distinct kingdoms in the material world known as mineral, vegetable and animal, with possibly man as the fourth. It is impossible for the lower kingdom by any effort of its own to become a part of the higher. Growth, cultivation or evolution cannot make dirt grass, or grass a cow, or cow a man. A being cannot generate beyond its kind. God in creation established this law of "bring forth after his kind," and it cannot be broken. Jesus has just referred to this law in its application to the subject in hand, when He said, "that which is born of flesh is flesh".

While it is impossible by generation, growth, culture or any evolution, yet there is a way for dirt to become grass, and grass to become cow, and cow to become man. The higher kingdom can reach down into the lower and lift it up into itself. The little grass-seed is planted in the ground and reaches out and takes of the dirt and turns it into grass. The cow then reaches down and eats the grass and turns it into cow. The man then kills and eats the cow and turns it into man. Thus the higher can reach down to the lower and lift it up into itself. This law Jesus refers to, in its application to the subject in hand, when He speaks of the possibility of man being born of the Spirit. The absolute necessity of this, as well as the natural birth, is clearly taught in the expression, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

The way then, and the only way, for man to get into the kingdom of God, is for the Divine to reach down and lift man up into His kingdom. This work is done by the Holy Spirit, on the ground of Jesus, the

divine One, coming down and becoming a man and atoning for his sins. This work of the Spirit, Jesus calls birth. This is a supernatural work, not by man but by God; and nothing short of it is conversion. Many may fall short of it, but that in no way alters the facts. The teaching of Jesus is clear and unmistakable.

We find it very difficult to define birth. The definition that at first seems satisfactory with farther thought is proven incomplete and unsatisfactory. We can tell some things about it, though we cannot define or explain it. Mysteries abound in this world. If we believe only that which we can explain, we will believe practically nothing. Jesus gave Nicodemus to understand that the new birth was beyond his mental grasp, but that there was much round about him in nature which he could not understand but did not at all doubt. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth," but still thou dost not doubt that there is a wind, so also must thou treat this birth of the Spirit, for while thou canst

not fully understand it, thou mayest know and feel its working and its results.

To be born is to enter into a new and larger life, to respond to new environments, to see, and feel, and hear, and know new things. When a babe is born it at once begins to see, feel, hear, speak and know in a life it never before lived, and in a world it never before was in. All things are new and somewhat strange, yet it is at home and lives easy and naturally. It sees, hears, tastes, feels with no effort because its senses were each created for these purposes and respond naturally to the object of their creation. "So is everyone that is born of the Spirit."

To be born anew means to enter into a new life which one did not live before, to respond to new environments and enter a new sphere, or a new world, if you please. In the first birth it was natural life through a flesh birth, but now it is spiritual life through a birth of the Spirit, but though spiritual it is none the less real and definite. That which was dead in trespasses and sin has now become life in Christ Jesus.

To be born is to partake of a nature which, while we call it our own, is not our own, but is imparted to us by our parentage. To be born of the Spirit is to be made a partaker of the divine nature, so that we may respond easily and naturally to the environments of the new world in which we are now to live, the world of God's special presence. It means, then, to love the things which God loves, and to hate the things which God hates, hence to love those things we once hated, and to hate those things we once loved. It means new ambitions, new affections, new opinions, a new life where all things become new. It is marvelous how a short time on one's knees in earnest confession, repentance and praying in faith will change one's views on many things, change the desire, the appetite and the whole life. He who professes conversion and goes right on living the same old life, has simply made a false profession, and is either a hypocrite or is badly deceived.

To be born again is to enter into a new kingdom, the kingdom of God, with new associations. A man may eat cow flesh,

and by digestion and assimilation turn it into man, but that cow flesh turned to man flesh does not still crave association and companionship with cows, its original kingdom, but now associates with man, its new kingdom. There is something radically wrong with the person who professes to be converted and thus to have passed from the kingdom of Satan to that of God and still enjoys his old sinful companions and places of resort and manner of life. Conversion is a real change.

To be born again is to come under a new master. Before it could be said of us, "Ye are of your father, the devil," but now Christ has become our Master and we are under a new government, our citizenship being in heaven, though we live now as strangers in a strange land.

We must be careful that we do not fall short of real conversion, for many, it is feared, are missing it and calling a change of mind, joining church, or good resolutions becoming a Christian. Conversion is a change, but not a change wrought by man. "Can the Ethiopian change his skin, or the leopard his spots? then may

ye also do good that are accustomed to do evil." Man is a fallen being, and, since "that which is born of flesh is flesh," by nature we can be nothing but "children of wrath," and by no natural or outward process can we rise above this fallen condition. A new birth from above, "a new creation," is a real necessity in order to lift us up. Only the divine can save us, but He can and, will if we will but let Him. "Turn Thou us unto Thee, Jehovah, and we shall be turned."



CHAPTER VI

“YE ARE YET CARNAL.”

Thus far in our study together we have confined ourselves to Christ's teaching, in his conversation with Nicodemus, as recorded in the the third chapter of John's Gospel. We will now turn our attention to Paul's teaching in the first few verses of the third chapter of First Corinthians, not to change the subject, but to carry the same thought a little farther. Here the Apostle calls attention to the very same birth that Jesus told Nicodemus was absolutely essential in order to "see the kingdom of God," the new birth. The way he makes reference to this birth is by informing us that these people to whom he was writing had already experienced it, for they were "babes in Christ." A babe is one born, and a "babe in Christ" is one

born anew. These were people who had complied with Christ's "Ye must," and were regenerated. Many of them no doubt had been converted under the Apostle's preaching when he visited Corinth on his first missionary journey. No matter how young or how small these "babes" may have been, it must be admitted that they were "in Christ" and were converted, hence whatever is said to them is said to Christians.

The truth to which we wish now to direct especial attention is this: while these people were "babies in Christ," it is very distinctly stated that they were "yet carnal." Whatever the term carnal may mean, certain things seem to be evident from this statement of Paul. A person may be a Christian and yet be carnal. Whether or not all Christians are, it must be admitted that it is possible to be a Christian and still be carnal. If a sinner may be said to be carnal it is then evident that carnality is not necessarily destroyed by one being "born anew." These are inevitable conclusions put as mildly as the Apostle's statement will justify.

Already we have made the point that we designed to make in this chapter, i. e., that conversion does not, of necessity at least, destroy the carnal nature, or that a person may be a Christian and yet be carnal. But while we have our Bibles open at this third chapter of first Corinthians, we will anticipate the thought of the next two chapters and examine the the Apostle's teaching a little further. It will be noticed in the first verse that the term "carnal" is used in opposition to "spiritual," thus implying that to be "yet carnal" is to lack something that is essential to the making of one in the full sense spiritual. This expression probably is not meant to convey the idea that these people are in no sense spiritual, for it is distinctly stated that they are "babes in Christ," and none can become such but by the Spirit's birth, thus becoming to some extent spiritual, though they cannot be called spiritual in the fuller sense of the word. To be spiritual means to be fully possessed by the Spirit. By a careful study of the New Testament it will be seen that it is the privilege of men to not only be born of the

Spirit but to be baptized with the Spirit. To be spiritual in the full sense then, must mean to be both born of and baptized with the Spirit. These people evidently had been born of the Spirit, but we have no evidence that they had been baptized with the Spirit, hence it may be reasonably argued that what they lacked of being spiritual was this baptism. Now, since it is inferred that to be spiritual one must be rid of carnality, we may conclude farther that the baptism with the Holy Spirit, by which one is made spiritual, rids the recipient thereof of carnality, and since one may be a "babe in Christ" and yet not be "spiritual," that the baptism with the Holy Spirit may be an experience not received at conversion but subsequent thereto.

Now let us look into our Bibles again. To be carnal is to be unable to take strong food, though having life and being able to take some food, the food of a babe. This means to be weak and lack power. Carnality must then be a hindrance to power. "But ye shall receive power, when the Holy Spirit is come unto you." Acts 1:8. The Holy Spirit, then, must not yet have come

unto these people as promised in the text quoted, which no doubt refers to the baptism with the Spirit. They had left the flesh-pots, onions, garlics and leaks of Egypt and were in the wilderness eating manna; but had not yet entered Canaan, where they could have the "old corn of the land."

Once more we turn to the chapter under consideration. Carnality may manifest itself differently in different people, but in these people it is revealed by jealousy and strife. No one doubts but that these things are a part of a sinner's life, but these people were "babes in Christ," having been born anew. We are not responsible for the truth except to find it out and tell it. And have we not told it? These are conclusions which can not be avoided. A person may be a Christian, be born anew and have a new life and yet have feelings of jealousy as a result of his being carnal, though this carnality, let it be here said, and proven later, is no part of the new life received by the new birth.

That a "babe in Christ" is a Christian is evident from the teaching of Jesus in still

another place. He employs the very same figure and uses in connection with it the word "exeepct," which is equivalent to "Ye must." "Except ye turn (be converted A. V.) and become as little children, ye shall in no wise enter into the kingdom of heaven." Matt. 18:3. A little child is one who has not been long born. A little child is innocent but has something radically wrong in its nature, which is manifest in its fits of anger. It has that in it which is not God-like, though in motive it is pure. And such is a Christian as we understand the teaching of Jesus and of Paul, His servant.

The conclusion of the suggestions given in this chapter may now be summed up as follows: There were in the Church of Corinth certain Christians, persons who had been "born of the Spirit," and were "babes in Christ," but were "yet carnal;" hence it must follow that it is possible for people to be Christians and "yet carnal" at the same time, and that the new birth does not rid one of carnality. The new birth we found in the last chapter was a new life with a new nature, new appetites

and new affections. But since carnality may still exist, the person who has experienced the new birth need not be surprised when he discovers other appetites and affections in his being beside those which came with the new birth, such as jealousy and strife, which seek for a hearing. Thus while he has a new life in the spirit he has an old life in the flesh and can say, "I find two thirsts in me," that are warring one against the other, or as Paul puts it, "For the flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other." Gal. 5:17.



CHAPTER VII. THE TWO KINGDOMS.

While the fact that a converted man may still be carnal is the inevitable conclusion from the teaching of Scripture, thinking people have ever raised a serious question in connection with the facts that are generally taught, or inferred and left unexplained, in connection with it. It is said that in conversion we are given a new heart, which is certainly true, and then we are told that in the heart of a Christian there is still carnality. If, then, man is given a new heart, it must be that God gives it to him, for none else can give such a gift. The conclusion then is that the new life which God gives a man in the new birth is not holy, since carnality is in it, and it needs a farther work of cleansing.

Again, if carnality is in the new heart

or life given to man in the new birth, it must have been taken out of the old heart when it was taken away and put into the new one when it was given him, for if this new heart is now the seat of carnality its former seat must have been the heart also. This must either be true or else God does not really give man a new heart and take away his old heart. Now since it is God that gives this new heart, if carnality is in it, it must have been put there by God, or at least He allowed it to be put there, hence He is responsible for its being there.

By way of explanation we are sometimes told that a new heart does not really mean a new heart, but that it is the old heart made new by taking the impurities out of it like the lump of ore is made a new lump of metal by placing it in the fire and burning out the dross. In this process, they tell us, that we are first regenerated and our sins forgiven but carnality is still left in the heart, then after this we may be sanctified and the carnality taken out. This leads us to the inevitable conclusion that man does not re-

ceive the new heart until he is sanctified and that God first does a partial work.

However much of truth there may be in these statements the conclusions cannot be accepted by thinking people. Since they are the unavoidable inference from much of the teaching upon the subject many are kept back from receiving the truth. Certainly no one will believe that God would give a man that which is unholy, that He is responsible for the presence of carnality in a Christian, that regeneration is not a new life, or that God does a partial work. But none of these conclusions are essential to the subject. Much of the trouble comes from a promiscuous use of the words, "heart" and "carnality," and from a vague and uncertain conception of their meaning and the different ways in which they are used, and from a failure to rightly locate carnality in man. In this chapter and the next one following we shall endeavor to answer these questions and remove the difficulty by a further consideration of what carnality is, and an effort to locate it according to the Bible. In this chapter we shall first seek

to answer the question, "What is man?" in order to know what there is in which carnality may be located. To avoid confusion we will shun the word heart on account of the vague conception that many have of its meaning.

We do not wish to appear egotistical in our statements but we do say that Psychologists, except those inspired by the Holy Ghost who wrote the Bible, have never been able to fully satisfy us upon this subject. Many of them seem to make man simply a dual being consisting of body and spirit, thus ignoring one part of the man entirely or else confusing it with one or both of the other parts. Other Psychologists recognize man as being a trinity, but the third, or more properly speaking, the second part, the soul, they define as mind or intellect, which to us falls short of that which the Bible recognizes as soul. Whatever science may say, Divine Inspiration must be correct. So, while we in no sense ignore them, instead of looking into any of the great works on metaphysics we shall simply go to the Bible.

If man is only dual then carnality must be located either in the body or in the spirit; or in both of them. No one will think of it being in the material body, or that it is the body that is "born anew." If carnality is in the spirit, and it is the spirit which is born anew, it follows then, that carnality is in that which is born anew. There is no escape from this in the theory of dual man, hence we are driven to the very conclusions which we are trying to avoid. But the Bible recognizes man as being a trinity. Paul prays that the "spirit and soul and body be preserved entire." 1 Thes. 5:23. Mary in her prayer, Matt. 1:46, 47, says,

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God,
my Savior.

According to the Bible then, man is body, soul and spirit. It may be very difficult to place the exact line of division between these three, but some knowledge of each is essential to an understanding of this subject. To help us in this let us turn together to the first two chapters in Genesis.

Now if you have found the place, please read Gen. 1:21, 24; 2:19. "And God created the great sea monsters and every living creature that moveth, wherewith the waters swarmed." "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things." "And out of the ground God formed every beast of the field, and every bird of the heavens, and brought them unto man to see what he would call them: and whatsoever man called every living creature, that was the name thereof." The word translated "creature" in all of these texts is "**NEPHESH**," and means animal life or breathing creature.

We will next read Gen. 1:20, 30. "And God said, Let the waters swarm with swarms of living creatures." "And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon earth, wherein there is life." The word "creature" and the word "life" in these two texts is the same word in the original. It is "**NEPHESH CHAY**," and means animal life or a living breathing creature. The marginal reading of

our revised version, instead of "wherin is life," reads, "wherein there is a living soul."

Once more, we will read from Gen. 2:7. "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." The word that is here translated "soul" is "NEPHESH," the very same word that was applied to the animals in the verses quoted above. It follows then that animals and man are alike in that they are soul as well as body, and that soul is simply animal life.

Let no one get frightened at this, for it is very evident that man is more than soul and body, having also spirit, and that spirit is not the mere animal life or soul. Our last quoted text says that God "breathed into his nostrils the breath of life." This is said of no other creature. This especially breathed in life from God is peculiar to man only and stands for that which the animal does not have, which is spirit. Spirit and soul in common use are synonymous terms, but they are synonymous only in the sense that they both refer

to life, though it must always be kept in mind that they refer to different kinds of life.

In order to understand this subject still further, let us notice the three great kingdoms, the mineral, vegetable and animal kingdoms. In the mineral kingdom we have material existence. When we reach the vegetable kingdom we still find material existence, but further we discover life. It is not intelligence, emotion or will, but it is nevertheless life—vegetable life. When we come into the animal kingdom we again find material existence, the body, and a life that is very different from the vegetable life. This is natural animal life or soul life. Now while man is universally acknowledged to belong to the animal kingdom, yet he is far more than animal, and seems to us to be distinct enough to be classed as another kingdom. In man we find the material, his body. In him also we find natural life, animal life, the same life as is seen in the animal, only in a higher degree. This is soul life. But in him we discover something still further, the

spirit, or spirit life. Thus we find three different kinds of life, vegetable life, soul or animal life, and spirit life. All three are life, but the two last named only are conscious life, and only the last named is life that is morally responsible.

A modern writer says that "Man essentially is spirit, his present body being his probational dwelling place," thus recognizing only man's dual nature, and inferring that one of these parts is but temporary, forgetting that God formed man of the dust. It certainly was nothing more than the body that was formed of the "dust of the ground," so that the body is a real part of man, for that which was formed was man. This writer then goes on and says, "within the spiritual fact of man's being there are three constituents," and, quoting from Kant, names them as "intelligence, emotion and will." It will be readily conceded that intelligence, emotion and will are found in man's spiritual life, but they are also to be found in the soul life, the natural animal life, though not in the same degree. In animals it may be called instinct but it is undeniably a

form of intellect. The animal may not be able to reason from cause to effect but it nevertheless has cognition, knowledge, a low form of intellect which in man is much superior. In the animal there is also undeniable evidence of emotion. Though it is not so sensitive and refined as in man it is none the less emotion. That animals have will is very evident when a person tries to make a mule move when he doesn't want to do it.

This intellect, emotion and will are clearly no part of the material body, though they have to do with it. The animal also has appetites that are no real part of the material body but are located in it and are for its sustenance. Animals are dual in their nature, having material body and natural animal or soul life in that body which consists of natural appetites and capacities. When we come to man we have the very same thing. Man has a material body which is a real necessary part of the man and in a changed form will be brought forth again in the resurrection. He has also natural animal life with natural flesh appetite, intellect,

emotion and will, the same as is found in other animals, though in a very much higher form. Man is an animal, and the very highest form of animal, but he is vastly more than animal, for he was made, as no other animal, in the likeness of God. Man as an animal, belonging to the animal kingdom, is dual in his nature having body and soul. Psychologically man may be considered dual, having soul and spirit, if we consider the term "psyche" to mean life or the entire living principle in man; the strict meaning, however, would probably confine it simply to soul. But man is not only more than an animal, he is also more than a psychical being. He is all that can be implied by the two words animal and psychical, and if the strictest meaning of psyche be taken he is more than is embraced in both words. Man is body, soul and spirit and has material existence, animal or soul life, and spirit.

We have now seen the fact of the three commonly accepted kingdoms, and something of that which belongs to each of them. We would not appear to pose as a reformer of thought, but it does seem to

us that when we see the tripart man, and understand what the soul is, and clearly distinguish between soul and spirit, we discover that there is another kingdom just as distinct as either of the three mentioned. However we will not try to add another kingdom to the three but will simply suggest that in the higher of these three, the animal kingdom, there must be two distinct kingdoms, the two kingdoms referred to in the subject of this chapter. We may call these two kingdoms the natural and the spiritual. By the natural we mean that which is born of flesh, the material body with its accompanying life, the soul, which is a part of both animal and man. By the spiritual we mean that part of man which animals do not have, that which makes man immortal and capable of redemption, the spirit. It has long been the effort of a certain class, who make great pretense of knowledge, to remove the distinctive mark or to bridge over the chasm between man and the animals, and the failure to keep clearly defined the tripart man, especially the distinction between soul and spirit, has been

of advantage to these people. But the missing link has never been found and never will be, for there is none. In creation God made this marked division and it will ever remain. The evolutionary theory only illustrates the vanity and foolishness of the human mind. Rom. 1: 21, 22.

Man lives in both the natural and spiritual kingdom and may be said to live two lives. He has the soul life with its appetite, intellect, emotion and will. He has also spirit life with its appetite, intellect, emotion and will. In fallen man unregenerated, these two lives are largely harmonious in sin. In regeneration the harmony is broken as into one righteousness then enters. In sanctification the harmony is again restored, but now it is a harmony in righteousness. Until conviction comes into the life, there is little to disturb it, but when conviction, the Pre-Birth life, enters, the Spirit working on man's spirit urges to a different life, and the flesh life or soul rebels. When the will yields to the Spirit, and regeneration, the new birth, takes place, the will of the Spirit becomes

the will of man's spirit and triumphs in spite of the rebellion of the flesh.

Soul life is a life that is not morally responsible. Animals have and can attain no responsible knowledge of right and wrong. Man has this same life and more, for he is morally responsible. It is the spirit that is responsible. In the beginning man and animals may not have been subject to death. It is evident that the fall has affected both man and animal. Certainly the present ravenous nature of many animals was not the original nature. There being no hint of death in the first chapter of Genesis probably animal death is the result of sin, and the animals were affected in both body and soul. But man having also spirit was much more largely affected. That which was spirit life in him, through the fall becomes death, though it still lives. He is living, dead in trespasses and sins. The sinner is spiritually dead but is still living this death in the spiritual kingdom. Now, since the Spirit works in and through spirit, animals having no spirit are incapable of redemption to immortality, if they ever did

possess it, but man having spirit is capable of redemption, body, soul and spirit. Spirit is that which is redeemable, and the body and soul are only redeemable because of their connection with spirit. Since man is spirit his body may be the Temple of the Holy Spirit, and if the Spirit of Christ dwells in him his mortal body will be brought again to life in the Resurrection. Rom. 8:11.

No one ever thinks of calling an animal a person. But man is a person. Spirit is that which is a part of man and not of animal. It must then follow that being spirit is that which makes man a personality, and spirit must be a personality. Personality then may be divided into intellect, emotion and will, but it is the higher and not simply the natural animal intellect, emotion and will.

Man was created in the image of God. Nowhere is it intimated that animals are in the likeness of God. From our former argument it must then follow that the likeness to God in man is spirit. God is life and righteousness. Man was originally the same. In the fall that which was

like God becomes unlike Him and is death and unrighteousness, and, as a result of this, the seed of death enters his body and all his soul capacities become depraved, though he still continues to exist in both the natural and spiritual kingdom.

As a summary of this chapter we give the following. Man is a trinity, body, soul and spirit. Body is the material part of man. Soul is the natural animal life. Spirit is that which man is that animals are not, that which makes him morally responsible and capable of redemption, that which makes him a person, that which was in the image of God. Body and soul belong to a natural kingdom while spirit belongs to a spiritual kingdom, and man thus lives in two kingdoms at the same time. In the spiritual kingdom may be either life or death, righteousness or unrighteousness. In the beginning man was life and righteousness. By the fall man became spiritually dead, with the seed of death sown in the body. In the new birth man is brought back to life in the spiritual kingdom. The new birth is a spiritual birth, since "that which is born

of the Spirit is spirit," and that which is born anew, the spirit, is as holy as it ever will be so far as quality is concerned. Let it be ever remembered that that which is born from above is in no sense impure and needs no further work of cleansing after its birth.



CHAPTER VIII.

“FLESH IS FLESH.”

In our treatise thus far we have investigated the new birth and seen clearly that it was a spiritual birth, or the bringing of the spiritual part of man from death to life. We have also seen that a person may be thus born anew and yet be carnal, and are now making the effort to find out what this carnality is, and where it is located. In this effort we have discovered that man is a trinity and lives in two kingdoms at the same time. In our farther investigation we shall study the greatly misunderstood and misused word "flesh," which occurs so often in Romans viii.

The word carnal which we found in 1 Cor. 3:1-4 is translated from the word "SARKIKOS" which means fleshly. The word translated carnal in the Author-

ized Version of Rom. 8, is "SARX" which means flesh. In the New Testament there are two words which are translated flesh. One of these is "KREAS" which means flesh as simply meat. This word is only found in Rom. 14:21, and 1 Cor. 8:13. Every other place it is "SARX." Thus it is seen that in studying the word flesh we are studying the same word as is translated carnal, or at least the term flesh comprehends the term carnal, since carnal means fleshly.

We know of no better definition for flesh than the one Jesus gave to Nicodemus when He said, "That which is born of flesh is flesh." We may put it in the form of a definition thus: Flesh is that which is born of flesh. Flesh, then, is simply that which is the result of the natural birth. That which is born of woman is body, but every body has its accompanying life, the soul life. It is undeniable that more is inherited through the flesh than simply the physical. Cow flesh brings forth cow flesh with cow nature, and the calf does not have to be taught to eat grass. Man brings forth man's nature,

and the babe does not eat grass. By the natural birth we receive that which belongs to the natural kingdom, as explained in the last chapter. This takes in the physical body and the natural capacities, the senses, etc. But no man through the natural birth can inherit spiritual life. The flesh, then, is that which belongs to the natural kingdom, and is the natural inheritance from Adam through all the different generations down to the present, while the spirit is that which belongs to the spiritual kingdom which, because of sin, is, until regenerated, existence in death. Because of Adam's personal sin it became death instead of life in him. Possibly by the atonement of Jesus it again becomes life in every child "for as in Adam all died so also in Christ shall all be made alive." 1 Cor. 15:22. But if this text is applicable here the little child as soon as it comes to the age of personal responsibility to God commits a sin and its spirit life becomes spirit death. In or accompanying that which is born of flesh, then, there is spiritual death or spirit death, except it be made alive in Christ. But

what of the flesh itself?

That Jesus was sinless certainly no one will question. The Bible speaks of Him as "being put to death in the flesh," 1 Pet. 3:18, and being "in the body of His flesh," Col. 1:22, hence He must have had a flesh life or lived in the flesh. And this flesh, says Paul, was "in the likeness of sinful flesh," Rom. 8:3, and that it was human flesh, for it "behooved Him in all things to be made like unto his brethren." Heb. 2:17. It being the Divine Word that was made flesh, John 1:4, it must be sinless. Jesus being perfect man, normal human flesh, then, is not sinful, and flesh life without sin is possible. Such was man in the beginning. He was holy in body, soul and spirit. Probably no one would think of questioning his holiness of spirit, but that his natural or soul life was also holy is very clearly seen in the fact that a man and woman without clothing could be in each others presence without an unholy thought or passion to make them blush or feel "ashamed." Gen. 2:25. Flesh, then, as it came from the hand of God was pure and holy, not sinful, but with sin

as a possibility.

It will be observed in the first chapter of Genesis, that the law of reproduction, which was established along with creation, was that all should bring forth "after his kind." Had man brought forth in his original condition his offspring would have been pure and holy, but sin entered Eden before any children were born to Adam and Eve, so far as we know. But the entrance of sin did not change the law of likeness in reproduction, for, after that Adam "begat a son in his own likeness, after his image, and called his name Seth." Gen. 5:8. Whatever condition Seth was born in is the condition of every other child born of woman, except Jesus. Adam and Seth stand for parent and child in all generations until the creation of the new earth and new heaven. "So God created man," Gen. 1:27. Notice it was not a man but simply man. In Adam God created the human race, so that his fall was the fall of the race, and that which he generated would be of the same nature as all future generation. Then, to find out the condition of Adam after he had sinned, will be

to find out the natural condition of every son of Adam in all generations.

The penalty for sin as stated by God is death. Now let us remember that man is a trinity and that the sentence is spoken to man. "For in the day that thou eatest thereof thou shalt surely die," Gen. 2:17 was not spoken to any special part of man. It did not say die spiritually or die physically. Had He meant that only the spirit in man should die it would no doubt have been so stated. As it is He certainly meant that man as a trinity should die. But did he so die in the day he sinned? This question, it would seem, must be answered both affirmatively and negatively. The sentence no doubt was put in execution at once, but a part of it fell upon Him who was "a lamb slain from the foundation of the world." Man as a spirit, which was life, now becomes death. That is, since death means separation, man became separated from God and righteousness. That he did not die a natural death or that the body and soul which belong to the natural kingdom did not die, i. e., were not separated by physical death,

is very evident, but it is just as evident that the seed of death was planted in this kingdom so that this death would follow later. The reason for this is very apparent. Had this death immediately followed the sin, then man must have been cast into hell at once and thus gone beyond the power of redemption. God loved him too much to allow that, and so He provided, through the atonement of Jesus, for his natural life to continue a certain time that he might have the opportunity to repent and be saved.

But the result of Adam's sin in his natural life was more than the planting of the seed of death therein. In the original creation of body, soul and spirit man was one harmonious being, in perfect harmony with God. His natural or soul life as well as the spirit went out to God and lived out His will. But now all is depraved and sin enters the natural flesh life as its monarch. No more is God's will delightful and His presence enjoyed, but man hides when He approaches. The purity of desire and appetite has gone, and the man and the woman being naked are

ashamed in each other's presence and "they sewed fig-leaves together and made themselves aprons" in order to hide their nakedness. Gen. 3:7. Adam then, as a result of the fall, was spiritually dead or separated from God, with sin and the seed of death in the flesh or in that which belongs to the natural kingdom. And so is every son of Adam through his natural inheritance from Adam.

That all men are affected by Adam's fall not only in deadness of spirit but in corruption of nature as the inheritance of the flesh is a clear teaching of Scripture. The Psalmist writing by inspiration of God says of himself, "Behold I was brought forth in iniquity: and in sin did my mother conceive me." Psa. 51:5.

The apostle Paul says that we all "were by nature children of wrath, even as others." Eph. 2:3. Notice carefully that he tells us what we are by our natural inheritance. There is such a thing as inherited sin, sometimes called the "old man" or the carnal nature. And Paul very clearly locates it as dwelling in the flesh and coming through the natural in-

heritance, hence it is not in the spirit but in the body and soul. Two of his expressions are, "sin that dwelleth in me," Rom. 7:20, and "sin in the flesh," Rom. 8:3.

Now by way of recapitulation, that we may see where we have gotten, let us notice the following summary of the argument. We have studied the new birth, noticing that it was a spiritual birth, or that it was bringing to life, or back to fellowship with God, the spirit part of man which had become dead by sin. We then saw that a person who had experienced the new birth might yet be carnal and that this carnality indicated lack of spirituality and the presence of jealousy and strife. We next started out to find out what this carnality was, and where it was located in man. We first discovered that man was a trinity, body, soul and spirit, and that he lived in the natural kingdom and in the spiritual kingdom at the same time, thus in a sense living two lives. The natural we found was body and soul while the spiritual was the spirit. We next seen that carnal and flesh were almost the same word and that the word

flesh embraces all that is meant by carnal. The flesh we found to be that which we receive through the natural inheritance, the body with its animal life, nature and appetites—the soul. This was proven to be pure and holy when it was created by God, but becoming sinful through the fall of Adam, hence the flesh by nature is sinful. Thus we found carnality to be sinful flesh as a result of sin in the flesh=body and soul. This leads us to conclude that one who is born of the Spirit is holy in spirit, for it is a spiritual birth by the Holy Spirit, and the law of reproduction is, that like begets like, but that sin may still dwell in the flesh of one whose spirit is thus born anew and become holy. That which is given of God in the new birth=the new life or the new heart=then, is holy and is not the seat of indwelling or inherited sin and needs no farther cleansing, but the flesh is the seat of this sin or depravity and does need cleansing.

CHAPTER IX.

“BE FILLED WITH THE SPIRIT.”

It certainly is a mistake to emphasize one or two commands of the Bible at the expense of other commands. To do so is not loyalty to the Bible, though sometimes people do it and profess great loyalty. We shall try not to do this.

Already we have studied Christ's great imperative, “Ye must be born anew,” and now we turn to an imperative of Paul's writing. But let us remember that Paul wrote by the same inspiration as Jesus spoke, and hence, his words and commands are just as true and essential to be obeyed. We do not even suggest that in person Paul was equal to Christ, for he was not, but since their recorded utterances all sprang from the same source they are equally important. The Bible is the Word

of God, whether it be Jesus, Paul or John.

A certain young man once came to his pastor for spiritual help. His pastor was a godly man in whom he had great confidence, who seemed to know how to give just the right help at the right time. The young man soon felt blessed and in appreciation of his pastor's help, in the flush of his new blessing said, "Pastor, if I just could have you with me all the time I could then live a good Christian life." The pastor looked at him and replied, "Yes, it would be nice, wouldn't it, if I could just get inside of you, put my feet in your feet, my hands in your hands, my head in your head and my body in your body, and just live with you and in you all the time." "Oh yes, it certainly would," was the young man's answer. Then with a look of cheer on his face the pastor said, "My dear brother, that is just what the Holy Spirit wants to do for you."

Was this pastor right? He certainly was, had he been talking to the Apostles of the Lord, for He promised them practically the same thing. Speaking to them of the Holy Spirit, He said, "Ye know

Him; for He abideth with you and shall be in you." John 14: 17. Not only did He promise the Apostles the indwelling of the Holy Spirit, but He made it an actual thing in their lives. On the day of Pentecost is recorded that "they were all filled with the Holy Spirit. Acts 2:4, If they were filled with the Holy Spirit, He must have come into them, so that they were indwelt by Him.

There is no doubt but that the Apostles were present that day in the upper room and received this blessing. And it is just as sure that there were others there, also, who received the same blessing. The record tells us that there were "about a hundred and twenty," Acts 1:15, and that they were "all filled." When Peter went up to the house of Cornelius, who was a Gentile, it is said that "the Holy Spirit fell on them even as on us (the 120) at the beginning." Acts 11:15. Cornelius and his company must have been filled with the Spirit. It cannot be denied that others beside the Apostles did receive the indwelling or filling with the Holy Spirit and that it even reached to the Gentiles.

In his teaching on the day of Pentecost, Peter, who spoke as the Spirit gave him utterance, tells us clearly that this was not simply an Apostolic blessing or for the Apostolic age alone. Speaking of this very blessing he said, quoting from Joel, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." Acts 2:39. And this most certainly takes us in to-day, and it is the Father's desire for us all to be filled with the Spirit. This is a wonderful privilege.

But it is more than the Father's desire and our privilege, for it is a real command to us. Writing by inspiration of God the Apostle Paul commands us to "Be filled with the Spirit." Eph. 5:18. A Bible command cannot be neglected but at our peril. It is very essential to be born anew because Jesus said "Ye must," and the filling with the Spirit becomes something of great importance when the Holy Spirit, through Paul, says "Be filled with the Spirit." Let us settle it then, that whatever the filling of the Spirit may mean it is not to be trifled with, since it is not a matter of

our pleasure but a command from heaven, another of the Bible imperatives, a "Ye must."

Some one may now question as to whether this filling with the Spirit is not the same as the birth of the Spirit or at least a result of that birth. As we understand the teaching of Scripture we have no hesitancy in saying that it is not. We see nothing in the Bible, however, to hinder one receiving it immediately after they are born anew with but a few moments intervening between them. But however near they may be one to the other, it is none the less a second experience. In most experiences they are months and even years apart. They must not be confused in our teaching. Our statement of this truth, however, proves nothing, so we will look at the teaching of the Word.

First, let us notice that the filling with the Holy Spirit is the baptism with the Holy Spirit. Through John the Baptist the baptism with the Holy Spirit had been promised. Jesus after His resurrection repeated this promise and said to the Apostles, "Ye shall be baptized in the

Holy Spirit not many days hence." Acts 1:5. This was but a few days before the day of Pentecost, and if Pentecost was not the fulfillment of this promise there is no record of its fulfillment. All Bible teachers recognize the filling with the Spirit on the day of Pentecost as the time when the Apostles received the promised baptism with the Holy Spirit. A person then may expect to be filled with the Holy Spirit when they receive the baptism with the Holy Spirit. It is just like letting an empty bucket with no lid on it down into the ocean. The bucket goes down into the ocean and the ocean goes into the bucket. Putting the bucket into the ocean is like the baptism with the Holy Spirit when the individual is immersed in the Holy Spirit, while the ocean going into the bucket is like the person being filled with the Spirit. The baptism and filling with the Spirit, then, are one and the same experience, that is, they take place the one in connection with the other.

Now if this filling with the Spirit is the same as the baptism with the Spirit it must be that it is not the same as the

birth of the Spirit. Baptism presupposes birth. You cannot baptize an unborn thing or baptize it into birth, though you may baptize it soon after it is born. They who teach baptismal regeneration are teaching an absurdity, an absolute impossibility. But the teaching of baptismal (water) regeneration is not more of an absurdity than to teach that the birth of and baptism with the Spirit are the same. You cannot baptize or christen a child until it is born of the flesh. There can be absolutely no merit in baptizing with water until the person baptized has been born of the Spirit. Men may perform the ceremony but it counts for nothing. But it is absolutely impossible for one to be baptized with the Spirit until he has been born of the Spirit. So then we may have no doubt as to our conclusion that the filling with the Spirit is something entirely different and distinct from the birth of the Spirit.

That it is possible for one to be born of the Spirit and yet not be filled with the Spirit is evident from what has already been said, but we would here cite two dif-

ferent Bible incidents showing that such has actually been the case. The first case is that of the Apostles. It was on the day of Pentecost that they received this filling with the Spirit. But no one can read that which the Master said of these people in His prayer as recorded in the seventeenth of John and deny that these people were Christians and had been born anew. The other incident is that of the people of Ephesus who, in response to the Apostle's question as to whether they had received the Holy Spirit, answered, "Nay." But that they were Christians, having been born anew, is evident from the account, for it speaks of them as believers.

The subject of when one may be filled with the Holy Spirit will be treated fully in another chapter. In this chapter we have meant to show that it is our privilege, and more, for it is a command, hence a duty and a necessity in order to enter heaven, to be filled with the Spirit; that the filling with the Spirit is not the new birth; and that one may not only be born anew and be "yet carnal," but that they may also be born anew and yet not be

filled with the Spirit.

But some one may ask the question, How can it be possible? How can a person indwell a person, let alone a divine person indwell a human person? Nicodemus asked this same question concerning the new birth, and no man has ever yet been able to answer it. There are a great many inexplicable facts which we readily believe. This is not a question of How, but simply a question as to what God says. What God says is true, so let us rest it there forever.



CHAPTER X.

THE TEMPLE OF THE HOLY SPIRIT.

We have now developed what may seem to be a peculiar situation. We have discovered that a person may be born anew and yet have sin dwelling in him; that he may be born anew and yet not be filled with the Spirit; and have just seen that it is commanded, and hence necessary, that those so born "be filled with the Spirit." This means that one indwelt by sin is commanded to be indwelt by the Holy Spirit. And this is not to be a temporary or spasmodic indwelling but the constant abiding presence of the Spirit. This leads us then to the consideration of the question as to whether sin and the Holy Spirit can both indwell man at the same time, or what effect the indwelling of the Holy

Spirit has upon sin. In this study it will be necessary for us to locate the Holy Spirit in His indwelling of man and see whether He is to be in man the same as sin, that is, the same place in man where we have seen sin to be.

Paul writes very earnestly to the Church at Rome and beseeches them to present their "bodies a living sacrifice" (Rom. 12:1) unto God. In this he is writing to Christians for he calls them brethren. Brothers are children of the same parentage. Paul had been born of the Spirit and so had the people to whom he was writing, for this must be the sense in which he calls them brethren. Having then already received new spirit life the Apostle seems here to be urging any who had not yet done so to present their natural life, that which is born of woman, the body with its accompanying soul life, to God. God certainly wants this part of a man's life also, or else He would not have inspired Paul to have thus written.

But why present the body to God? For the accomplishment of two things especially. First for the cleansing from sin in

flesh, and second for the Spirit's indwelling. In this chapter we have only to do with the latter. One text will suffice to establish the fact. "Know ye not that your body is a Temple of the Holy Spirit which is in you?" 1 Cor. 6:19. Whatever we may believe as to the Spirit's relationship to the spirit of man, one thing is sure, that in His indwelling the Holy Spirit does come into the body that He may possess and control the whole soul life so far as is consistent with man's free will agency. And only by such a blessing as this can we fulfill the Apostle's farther injunction to "glorify God therefore in your body." 1 Cor. 6:20.

When Jesus came into the world it is said concerning Him, "a body didst Thou prepare for me." Heb. 10:5. He had a body peculiarly His own. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same." Heb. 2:14. But the Holy Spirit's advent into the world was very different. He did not come with a body of His own but He came to enter into the bodies of men to live through them lives

of righteousness and true holiness, and carry on the work of Christ in the world. This places great sacredness upon our lives, and especially upon the body since it is so specially mentioned and is the means of communicating the influence of that life, whether soul or spirit, to those about us.

It is very wonderful indeed to find man placed in this relationship toward God. In a sense God has put himself in a place of dependence on man in the carrying forward of His work. While He does speak directly to the individual by the Holy Spirit, yet He largely uses man to bear His messages, to manifest His righteousness and carry on His work. To accomplish this He in the Spirit's incoming takes possession, so far as He is able in consistency with man's free agency, of all of man's faculties and uses them to glorify God. An immediate result of the day of Pentecost the Spirit's use of the tongue, one of the members of the body. But it was not an arbitrary act on the part of the Spirit for the Apostles did the speaking of their own choice, but they chose to obey the Spirit

and so spoke "as the Spirit gave them utterance." Acts 2:4. They might have said other things but they did not because they allowed the Spirit to control them.

The Holy Spirit's use of other members of the body may be seen in the Bible, in the history of the Church, and all about us every day. Truly the body is the Temple of the Holy Spirit.

All men have bodies, or are part body. But only a few of these bodies are dedicated to their rightful owner. Many of them are fully possessed by the devil. The enemy has taken that which was designed to magnify God, that which is capable of receiving God and reflecting His glory, and turned it from its proper channel, filling it with unrighteousness, filling the different capacities of the body, the appetites, intellect, emotion and will with sin so that they reach out for gratification toward unlawful things and are thus depraved and clouded in their work. But though carnality, the sin principle, reigns in all lives naturally through the flesh birth it is possible through the spiritual birth for the newly born spirit to dominate

the life in spite of this sin principle or the rebellion of the flesh, and through the baptism with the Spirit to have more than our spirit brought to life in the new birth, but to have the Holy Spirit enter our bodies to possess and control the soul so far as is consistent with man's free will agency.

We may then draw as a conclusion of this article and that which has gone before it that, while the new birth brings life to the spirit and control of the flesh or soul life with the sin principle located therein, it is the plan of God for this person to be also filled with the Holy Spirit, and that the Spirit is to indwell the body with its accompanying soul life. Thus we have located the Spirit in His indwelling in the very same place that in another article we located indwelling sin. It seems clear that the spirit of man is not only to be brought into new life and new nature by being born of the Spirit and thus to dominate the life but that his body and soul are through the baptism with the Spirit to be possessed by the Spirit. But this leads us next to the consideration of the very inter-

esting question as to whether the Spirit and sin can both indwell the man at the same time and sin be kept under by the Spirit, or whether sin is cast out by the Spirit's incoming.



CHAPTER XI. WITHOUT WHICH.

In our study of some of the Bible imperatives, the "Ye Must's" of God, we have heard Jesus say, "Ye must be born anew" and "Except one be born of water and the Spirit he cannot enter into the kingdom of God," thus making the new birth a necessity. Then we heard Paul speaking by Divine inspiration commanding men to "Be filled with the Spirit," thus making the Spirit's indwelling a necessity. We now turn to the book of Hebrews to consider another one of these "Ye Must's." This time it is found in the words "without which," thus showing that whatever is referred to is an absolute necessity. We will quote the text in full. "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

Heb. 12:14.

There has been much fear entertained by the larger portion of the Church concerning the term sanctification. Even much of the teaching concerning the work of the Holy Spirit, though they emphasize the necessity of the baptism with the Holy Spirit, seems to shun this word. But when God puts in connection with it a "without which" it becomes a word of supreme importance calling for our most serious consideration, since by this it is classed among the "Ye Must's" and stands for that which is absolutely essential in order for one to see the Lord.

In considering this subject we may first remark that the expressions "baptism with the Holy Spirit" and "entire sanctification" refer to the same thing so far as Christian experience is concerned. In studying the subject from the standpoint of the work of the Holy Spirit we would speak of the baptism with the Holy Spirit, but in studying the doctrine of man we would come up to the same experience and call it sanctification. To express it correctly we might say that Jesus baptizes a person with the Holy

Spirit and as a result of that baptism the person is sanctified by the Spirit's incoming. As proof that sanctification is the work of the Holy Spirit we ask the reader to notice the expression "being sanctified by the Holy Spirit," in Rom. 15:16, and "sanctification of the Spirit" in 2 Thes. 2:13, and 1 Pet. 1:2.

The word sanctification as used in the Bible has a double meaning. If the reader will turn with us to a few texts we will soon discover its meaning. In Lev. 27:14, 16, we will find the word sanctification applied to a house and field, and in Num. 8:17 Jehovah says, "For all the first-born children of Israel are mine, both men and beast: on the day that I smote all the first born in the land of Egypt I sanctified them for myself." Here the word evidently means to be especially set apart for God. To be thus set apart for God implies that one in some special sense belongs to God, and it also calls for a condition on the part of the person or thing thus set apart.

"For I am Jehovah your God; sanctify yourselves therefore, and be ye holy, for I am holy." Lev. 11:44. "Sanctify your-

to know that we are wholly yielded to the will of God to let Him work in us and through us as he desires, and are obeying His commands. To one thus yielded the Holy Spirit comes as a sanctifier and they are cleansed. All people in this experience should be one in effort, though in expression they may differ.

There is much, however, to be gained by being clear in the comprehension and teaching of truth, and we may now spend a little time in seeking to find out the truth in this matter. In this search we can find but one authoritative source of information. Human experience and teaching is so varied as to afford us no authority, but the Bible is ever true in its teaching. In studying these subjects, too often it is a study of human experience and an effort to bring the teaching of Scripture into harmony with that experience instead of a study of the Bible and the bringing of human experience up to its teaching.

Already we have shown that sanctification was a work of cleansing and that this cleansing had reference to "sin in the flesh" and not to sin as an act. We have

also stated that there was something to be eradicated or destroyed in the process of salvation. We are now ready to assert that in the work of cleansing in connection with sanctification the sin principle or "sin in the flesh" is eradicated or destroyed so far as its continuing to exist in the person is concerned. Of course this does not mean that its author, Satan, has been destroyed or that he could not again inject "sin in the flesh" or soul if the person was to backslide, but that in the act of sanctification the soul is delivered from the sin principle and that so long as one lives this life with the Holy Spirit occupying this place which sin did occupy there is no more that principle of sin in the flesh. In another article we will consider that which is to be suppressed, but now let us notice a few texts proving that this sin principle is to be eradicated or eliminated.

First let us note carefully that in the sanctification or cleansing of the Temple, as already referred to in this article, the "filthiness" was not swept under the table of shew bread or the altar, neither was it gathered up and put in the Laver or Ark,

but it was "brought out" even "all the uncleanness" they found, and was carried "out abroad to the brook Kidron." There is nothing in this incident to picture suppression but it does clearly picture elimination.

Next let us notice just a few direct texts. "For what the law could not do, in that it was weak through the flesh, God, sending His own son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:3. By this we see the sin principle condemned by the coming and work of Jesus.

"In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh," (body of the sins of the flesh, A. V.) Col. 2:11. Here the sin principle is to be put off, which certainly carries the thought of elimination and not suppression.

"Knowing this, that our old man (the sin principle) was crucified with Him, that the body of sin might be done away, (destroyed, A. V.), that we should no longer be in bondage to sin." Rom. 6:6. In this we have "sin in the flesh" crucified and

done away or made to die, or destroyed. This can be nothing short of eradication or elimination.

Many more texts might be given but these which show that the "sin in the flesh" is condemned by Christ and then to be put off, crucified and done away or destroyed are sufficient to confirm our statement that in the cleansing of sanctification "sin in the flesh" is eradicated or eliminated.

It is an established fact that two bodies cannot occupy the same space at the same time. Much more is it impossible for the Holy Spirit and sin to occupy the same place at the same time. "Shall two walk together except they have agreed?" Amos 3:3. The Holy Spirit and sin never has and never will agree hence cannot walk together. "What fellowship have righteousness and iniquity or what communion has light with darkness? And what concord hath Christ with Belial?" 1 Cor. 6:14, 15. In our effort to locate indwelling sin and the indwelling Spirit we have discovered the place of each to be in the flesh, the body with its accompanying soul

life. But since it is impossible for them both to be in the same place at the same time they must indwell man at different times. In some lives they may take turns, but it is not turns of their own choosing, for it is not the character of either to willingly share with or give way to the other. If there are any turns about it the individual must be vacilating and occasionally backslide. No this is not God's thought. In the Bible the Holy Spirit is spoken of, not as an occasional guest but as a constant abiding presence in the soul. Indwelling sin being inherited must have first place in the soul in point of time. The Spirit's indwelling coming as a result of the baptism with the Holy Spirit, sin must at that time be driven out. And with this agree the words of Peter who, when speaking of the time when Cornelius and his company were baptized with the Spirit, said that the work of the Holy Spirit at this time took in the "cleansing of their heart" by faith. Acts 15:9.

In this text we again come upon the term "heart" which we have been avoiding. It seems to be an indefinite term in

theology. Men differ in their use of the word. To us it means the seat of life. Already we have seen that there is a sense in which man live two lives. He has soul life and spirit life. Then each of these must have a seat of its life, hence in the sense that man lives two lives he may have two hearts, and both of these more than a mere material organ of the physical man. In conversion a man is given a new heart, Ezek. 36:26. This has to do with the spirit or the spiritual heart, the seat of the spirit life. When this work is done the man is pure and holy in his spirit nature and this heart needs no farther work of cleansing to make it holy. In sanctification the heart is cleansed. This has to do with the soul life or the soul heart, the seat of soul life. The term heart must either mean this or else it has reference to the soul only as its association with the words flesh and spirit will show wherever it is used.

By way of a summary of the thoughts thus far developed we may mention the following. In order to get into the kingdom of God the new birth is an absolute

necessity. One may have experienced the new birth and yet be carnal, having sin dwelling in the flesh life or soul. We are commanded to "be filled with the Spirit" which also is a necessity for one in order to enter heaven. The Spirit is, in this filling, to come into the body, His Temple, and take possession of the soul where sin in the flesh is located. But sin and the Holy Spirit cannot be in the same person at the same time. The baptism with the Holy Spirit, which is to be filled with the Spirit, causes the soul to be sanctified. Sanctification is to set apart especially for God and to make holy. To be made holy is to be cleansed. Cleansing cannot be applied to sin as an act but to "sin in the flesh." By sanctification sin in the flesh is destroyed, eliminated or eradicated so far as dwelling in the flesh, the soul, is concerned, and the Holy Spirit now dwells there instead. Blessed exchange! And without this experience "no man shall see the Lord."

CHAPTER XII.

“AFTER THAT YE BELIEVED.”

In view of such expressions as “and were by nature children of wrath,” Eph. 2:3, and “Behold I was brought forth in iniquity; and in sin did my mother conceive me,” Psa. 51:5, we will have no difficulty in recognizing more of sin than sin as an act. Salvation to be complete must save from all of sin. We have seen that one might be born anew and yet be carnal having “sin in the flesh.” This sin is in the flesh before one is born anew, and in the case of the Corinthian Christians was still there after they had been converted. We have also seen that in the work of sanctification, which is a result of the baptism with the Holy Spirit, this sin is taken out of the flesh life or soul. Now we may inquire in what period in the

process of salvation this work is accomplished.

We fear much damage has been done to the cause and much confusion of experience produced by an effort to make everybody come our way and conform to a certain iron clad theology, and different people, holding different views, insisting on everybody coming their way or else they do not get the blessing. There is a tendency to try to make everybody crawl through our knot-hole or to be turned out from our special mould. In our treatment of the subject we want to avoid all of this spirit and make an honest Bible research.

As a text from which to get an expression by which to state the ground we shall take, and first try to prove, we will turn to the words of Paul. Speaking of Christ he says, "In whom, having also believed, ("after that ye believed," A. V.) ye were sealed with the Holy Spirit of promise." Eph. 1:13. Though the Revised and A. V. mean practically the same we shall take the A. V. to express our thought. Whatever the sealing of the Spirit may mean it is something that takes place

"after that ye believed." We have already discovered that the experience by which one gets rid of "sin in the flesh" is variously termed the baptism with the Holy Spirit, filled with the Spirit, sanctification, cleansing, holiness, etc. We shall not take the time to prove it here, but will simply assert that this sealing of the Spirit refers to the same experience and then go on and see if the eradication of "sin in the flesh" does not follow as a second experience, "after that ye believed."

It is very evident that if it was done at all for certain of the Corinthian Christians it must have been a second work of grace, for after they had been converted sometime it is said of them "ye are yet carnal." Whether or not these ever were freed from this carnality, it matters not in the argument, for elsewhere we have seen that it was the Christians' privilege to be thus freed, for "this is the will of God, even your sanctification." And in his letter the Apostle seems even to chide the Corinthians for being in the condition they are, thus inferring that such a condition is not a necessity and that deliver-

ance is possible. This shows that this blessing may be received, by some at least, "after that ye believed."

Again, when the Apostle Paul in his missionary travels came to Ephesus he found that some one had been there preaching before him and that there were already disciples in the city. His first question to these disciples was, "Did ye receive the Holy Spirit when ye believed?" Eph. 19:2. This question very clearly implies that it is possible for one not to receive the Holy Spirit when they believe. The answer given to this question was "Nay," thus showing that these people did not receive the Holy Spirit when they first believed. But in the sixth verse we find that they did receive this same blessing of the Holy Spirit's incoming or baptism. Now these people were already disciples but they knew only the baptism of John, which was a baptism of repentance for the remission of sins, and a belief in Jesus as the Christ. Eph. 19:4. This certainly meant that by believing in Jesus through the preaching of John they had received the forgiveness of sins, but they

were not yet cleansed from "sin in the flesh." They had been born of the Spirit but not baptized or filled with the Spirit. These people certainly received a second experience.

When the disciples were scattered abroad after the death of Stephen, one named Philip "went down to the city of Samaria, and proclaimed unto them the Christ." Acts 8:5. As a result of this a great revival broke out "and the multitude gave heed with one accord unto the things that were spoken by Philip," v. 6. It was a time of great power, victory and rejoicing, a regular camp meeting. Many were converted "for they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ" and "were baptized, both men and women." v. 12. "Now when the Apostles that were at Jerusalem heard" of this great revival and that these people "had received the Word of God" and been converted or born of the Spirit, they sent two of their number, Peter and John, down to Samaria that they might help in the meeting and lead the people on into the bap-

tism with the Holy Spirit that they might also be cleansed from sin in the flesh. When the Apostles arrived they found the work in good shape and many of the people ready for the blessing. "Then laid they their hands on them and they received the Holy Spirit." v. 17. These people certainly received this blessing or experience as a second experience subsequent to their conversion.

The experience of the Apostles was very similar to these which we have already given. Certainly no one can read the Master's testimony concerning these men and still say they were unsaved. Jesus says of them in His prayer as given in the Seventeenth of John: "they have kept Thy word," "they are Thine," "I am glorified in them," "they are not of the world even as I am not of the world." Pentecost was certainly a second experience to the Apostles.

Beside these Bible incidents we might also bring up a host of people all along through the Churches' history who would testify to the very same thing. The testimony of Geo. Fox, the founder of the

Friends Church is so clear and concise as well as very definite that we give it here. He said, "I knew Jesus, and He was very precious to my soul, but I found something in me that would not keep sweet, patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient and then He shut the door." Thus he professes to have received this blessing after his conversion.

On page thirteen of the Discipline of the Methodist Episcopal Church, in the Article entitled "Historical Statement," we may read the official statement of the Church concerning John and Charles Wesley and this great doctrine. We will quote a part of the section just as it is. "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and cited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified." The Wesleys

entered into this experience and the chief subject of their sermons and songs was holiness as an experience subsequent to conversion.

We will not take the time to refer to any more of the many cases that might be given to illustrate this point. So far as the experiences of men are concerned the cases given must clearly prove to us that it is possible for one not to receive the baptism with the Holy Spirit or the cleansing from sin in the flesh at the time of their conversion but to receive it as a second experience, "after that ye believed."



CHAPTER XIII.

“WHOM THE WORLD CANNOT.”

We have now seen that it is possible for a person to be a Christian and yet be carnal; that it is possible for one through sanctification by the baptism with the Holy Spirit to be freed from this carnality or sin in the flesh; and that it is possible for one to be sanctified or baptized with the Holy Spirit subsequent to their conversion. In considering this last phase of the subject the investigation was confined to the recorded experiences of men. The present article will carry the same investigation farther by noticing some direct statements of Scripture. And we shall also look to see if this experience coming subsequent to conversion is simply a possibility as a second experience or necessarily a second experience.

First, let us notice a promise of the Master. "If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you."

John 14:15-17. Now note very carefully that this is a promise of the Holy Spirit's indwelling, a promise that He "shall be in you." Then notice, in the second place, to whom this promise was made. The promise was to be fulfilled as a result of Christ's prayer, and He promised to pray this prayer only upon conditions that they love Him and keep His commandments. Sinners do neither, hence there will be no such prayer offered for them and the promise is not to them. And notice still farther that those to whom the promise is made both know the Holy Spirit and have Him dwelling with them and hence must have been Christians. Since they were already converted it was the promise of a second experience.

But what of the sinner? He also is mentioned in these verses. No doubt the expression, "the world," refers to all unsaved persons. The sinner does not see or know the Holy Spirit. Now notice that Jesus says very definitely that the sinner "cannot receive" the Holy Spirit. This is authority, and when Jesus says cannot there is no use for any one saying can. The sinner can repent and be converted, and thus come to know the Holy Spirit and have Him with him, and thus come under the promise and be able to receive the Spirit's indwelling or the baptism with the Spirit, but as a sinner he is not in this promise of the Spirit's indwelling at all. We have, then, the words of the Lord Jesus for it that the baptism with the Holy Spirit, by which we are sanctified, is not simply a possibility as, but is necessarily an experience subsequent to conversion.

The above proof is amply sufficient. It certainly is a great sin to even question the Master's statement. But many more texts might be brought in as farther proof if necessary. Not because we think it

necessary, but to enlarge a little more upon the subject, we refer to a few other portions of Scripture. Turn now to the Lord's prayer as recorded in John seventeen and notice especially four verses.

"I pray for them: I pray not for the world, but for those Thou hast given me; for they are Thine," v. 9. This clearly indicates that He was praying especially for the Apostles, and that they were Christians, and that He was praying for none but Christians.

"Neither for these only do I pray, but for them also that believe on Me through their word." v. 20. Here the prayer is broadened out to take in all Christians from that day forward. "He that believeth in the Son hath eternal life." John 3:36. To believe is to be a Christian. All who now believe on Jesus, believe on Him through the word of these Apostles. It is a prayer for all Christians.

"I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one." v. 15. Whatever, then, He is praying for the Christians to have does not call for their death

in order that it may be accomplished but it is a possibility while in this life.

"Sanctify them in the truth. Thy word is truth." v. 17. Among the things which He prays for is that they may be sanctified. Sanctification then is for Christians only and is an experience that one may enter before death.

Let us now turn and examine two great atonement texts. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3:16. There are two things that are to be especially noticed here. It was the world that God loved and not Christians. He gave His Son that they should not perish and might have eternal life. Christians already have eternal life and are in no danger of perishing so long as they remain Christians. It has been said that all the Gospel was summed up in this verse, but it is a mistake. This is a promise of salvation for sinners through the atonement of Jesus and really only gives a part of our privileges in Him. There is another great companion text which should

be considered with this one or else we miss part of the atonement. We have reference to Eph. 5:25-27, only a part of which is applicable in the present chapter.

"Christ also loved the Church, and gave Himself up for it; that He might sanctify it." v. 25, 26. Notice very carefully that it is not the world but the Church which is here the object of Christ's love, and that the object of His giving Himself is not that she might have everlasting life, for to be a member of the true Church means that one already has that through Jesus, but that she might be sanctified. The experience of John 3:16 would bring one into the Church, but this in Ephesians puts into the same atonement a subsequent experience for the Church. Thus we see that the atonement has secured for us more than the new birth, the bringing of the spirit of man back to life and fellowship with God, but it also has provided for a subsequent experience, the cleansing of the flesh or soul in sanctification.

We are now ready to state as our conclusion that we believe the teaching of the Bible to be very clear, both in its

direct statements and its recorded experiences of men, that sanctification, the baptism with the Spirit, the cleansing of the flesh, is the privilege of every Christian, and an absolute necessity in order to enter heaven, and that this experience can only be received as a second or subsequent experience.



CHAPTER XIV.

HOW LONG AFTER?

In our investigation we have seen the fact and the necessity of an experience which can be received as an experience subsequent to conversion or "after that ye believed." In this article our effort will be to answer the question, How long after? If we look to men for the answer we will meet with many confusing opinions. And much harm has been done by certain people insisting on it that everybody shall crawl through their knot-hole, and that all spiritual garment must be cut according to their pattern. There is great danger in trying to make people measure up to our theology and receive things just our way. And certain people are very free to say "you haven't got it" when one hasn't measured up to their idea and acted

just to suit them. Yes, certain of these people talk just as if they were the sole managers of this entire affair and the gates of heaven swung open or closed to a soul at their word. Oh, how unkind and uncharitable some very pious people are! Let us shun this judging, criticising spirit.

By this we do not wish to suggest shallowness or the lack of definiteness but since the Bible is absolutely silent as to the time limit, except that it must come after one has been converted and before one enters heaven, we must recognize the fact that there may be some diversity at this point and not discredit the experience of the person who has not crawled through our knot-hole. It is very blessed to have sweet rest in Jesus amid all this confusion and judging. We can find no such rest in the teaching and theories of men. The Bible is our final proof, our anchor of truth. To it we turn for the answer of this question.

As we have already said, the Bible is absolutely silent as to the time of receiving this blessing except that it must be

subsequent to conversion and before entering heaven. This leads us to believe that it may be received at any moment between these two points, that a person may be sanctified in a moment, and any moment in which they meet the conditions, after they are converted or but a moment before they die, if the conditions are not met until then. Of course we are here speaking simply of the possibility in general. There are several and varied conditions that have to do with the point of time in each individual life. It is possible that some might have the light upon holiness even before they were converted and enter the experience at once, while others might not receive the light for years after and possibly not until death, and hence not receive the blessing until then. God's time is always now, and the now of this experience is the moment sufficient light has been received by the individual to enable him to seek and to pay the price whether immediately after conversion or any time before death. And it is possible for one who never receives the light of holiness but who walks in all

the light they do receive, to receive the blessing through the sovereign act of the Lord in the hour of death and enter into the presence of God.

So far as the possibility is concerned one may receive the blessing of holiness any time after their conversion when they meet the conditions. God always bestows the blessing when the conditions are met and never until they are met. Now if we consider simply the will of God in this matter we would have no hesitancy in placing the time of one's sanctification as immediately following their justification. It is not the will of God for man to live in sin a single moment. Sin was not and is not His planning. But since men do sin it is His desire that they quit it at once and become holy. His desire, as expressed through Zacharias, is that we "should serve Him without fear, in holiness and righteousness before Him all our days." Luke 1:74, 75.

It is then the will of God that man be cleansed from "sin in the flesh" as soon as possible after his conversion. But the point of possibility will be different in

different lives since it is conditioned more or less upon the environments of the life and the teaching each may have had. As we look at this subject from a Bible standpoint we see nothing to prevent one from receiving the baptism with the Holy Spirit immediately after being born of the Spirit, even at the same altar, if they are sufficiently enlightened to pay the price. So far as we know but very few do receive the blessing at this time but we do not deny the possibility. Such cases, no doubt, would be much more frequent, if not the common thing, if the doctrine was more largely and definitely preached so that sinners were instructed as to their privilege in Christianity. We believe it to be a false idea that holiness should not be preached to sinners. Holiness preaching will bring sinners to repentance and salvation, and will bring them into Christian experience with no prejudice against holiness, and with a hunger for it which may make it possible for them to seek the blessing at the same altar or very soon after. But no matter how quickly after one's conversion this experience may

be received it is always a second experience. It is impossible to get the two blessings at the same time, the one always follows the other and may be received at any moment the consecration is made.

It will be also noticed in studying the work of the Apostles and early Church as seen in the Acts that it was their constant method to bring people to the baptism with the Holy Spirit as quickly as possible after their conversion. In connection with the great Samaritan revival under the ministry of Philip (Acts 8:14-17) and Paul's visit to Ephesus, (Acts 9:1-6) this is especially seen. But who can place any limit of nearness in this matter. Some will say that we must wait for at least ten days after our conversion while others will say that the shortest length of time they have ever known was two days. But if two days why is it not possible in one day, and if in one day why not in one hour, and if in one hour why not in one moment? Who will dare to place the limit of nearness when the Bible has no such limit. We have known

of backsliders being reclaimed and sanctified at the same altar, and if this is possible why is it not possible to be converted and then go right on into sanctification at the same altar. True, such things very rarely occur, but the fault is not so much with the seeker as with the Church and the preacher in not holding up this doctrine so that they will be sufficiently instructed to go right on seeking until they enter the experience of holiness.

There are also some direct texts of Scripture which seem to bear us out in this position. Paul seems to imply that it is possible for one to be cleansed from "sin in the flesh" in connection with their conversion. This does not mean that conversion is the cleansing but that at the same time and immediately following the conversion they may be sanctified. His question to the Church at Ephesus, "Did ye receive the Holy Spirit when ye believed," (Acts 19:2) seems clearly to imply the possibility of their thus receiving Him in connection with their conversion as well as the possibility of their not having received Him. The answer to the

question as given by these Ephesian Christians is still the answer of the masses and the reason for their having to give such an answer is the very reason for much of the delay in the receiving of the Comforter still. Peter in his sermon on the day of Pentecost seems to imply no special length of time as necessary between the two experiences, but that the one may immediately follow the other, when he says, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38. John also gives us a similar text when he says, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. In all these texts there is no reference to a time limit. They do not say but what the two experiences may be twenty or forty years apart, but they do clearly imply the possibility of the one immediately following the other, and that they should thus come close together.

As to the recorded experiences of Scrip-

ture showing that some have been sanctified immediately following their conversion we have nothing very definite to offer. The cases of Paul and Cornelius have been the subject of discussion for years, and it has been somewhat difficult to clearly distinguish the two experiences in either case. Possibly they may be examples of those who receive the two experiences at about the same time. As to Paul, he was three days in the process of salvation. Some may contend that he was converted when he was stricken down on the road to Damascus and sanctified when Ananias visited him three days later. This may be correct but never did Paul so speak of it, but always refers to the three days as one process of salvation. In one account he speaks of receiving the Holy Spirit at the end of the three days and in another speaks of the washing away of his sins at the same time. Many have tried to make Paul's life conform to their theology instead of making their theology conform to the Bible. It is possible that these three days in the life of Paul but led up to the crucial moment

when Ananias visited him and that he was first saved, and then sanctified immediately, as a result of that visit.

Now as to Cornelius, some will say that prior to the visit of Peter he was a Christian. We are inclined to believe this to be the case and yet we are not certain. Others may be correct when they say that he was only a devout, conscientious proselite who had simply embraced Judaism and not Christianity. But even if this be true, at the time of Peter's visit he did more than turn from Judaism to Christianity, for he also received the same blessing that the Apostles and others did on the day of Pentecost. It may be that Cornelius was first converted and then sanctified while Peter was preaching.

No one can give positive proof that Paul was converted before the visit of Ananias or that Cornelius was converted before the visit of Peter. We may have our opinions and draw our conclusions from the suggestions given but can give no positive proof. And the proof makes no difference to us, for the Scripture teaches

that the cleansing of the flesh is a second experience so we know that however near together they were in these lives they were two definite experiences, the one subsequent to the other. Our first conclusion then is that it is possible for one, in what now may be rare cases, to receive the baptism with the Spirit and be cleansed from sin in the flesh very soon after they have been converted, even at the same altar or before rising from their knees. Oh, let us not discredit the experience of persons who have thus been sanctified because they did not wait for a longer time, as we did, before entering in. If they bear the fruits in their lives let us give them the credit which is their due and not try to pull them through our knothole.

Oh soul, rest in the Lord! Thou mayest know what relationship thou bearest to thy Master if thou art perfectly honest with Him and with thyself. Never rest until thou findest rest in Him through the direct and clear witness of the Spirit, but having this, do not be tossed about by the theories of men.

CHAPTER XV. ONE THING I KNOW.

Some years ago when we were serving the Church at LeGrand, Iowa, as pastor a woman who bore evidence of superior Christian experience moved into the community and began attending the Church. We found she knew nothing about holiness or the baptism with the Holy Spirit so far as understanding it was concerned, but her testimony had the right ring to it and bore evidence to the fact that she was wholly given up to Jesus and taking great delight in His will. Had we put her to the test of being entirely yielded and completely consecrated we could not have put the question too strong for her to have said yes but had we put the test, as it often is put, Have you received a second definite experience and are

you now sanctified, she could but say, "I do not know," and possibly might have said "No." But she could say with the blind man that was healed, "one thing I know, that, whereas I was blind, now I see." John 9:25. And this is the important thing to know.

After attending the services and hearing two or three sermons on this subject one day this woman came to us after the morning service, at which service an Evangelist had preached on holiness, and said, "I believe I have that experience which you men are preaching." Then she told us of a time back in her life, after she had been converted some time, when she became very hungry for more of God and very anxious to do His whole will. One afternoon she fell on her face and asked the Lord to take all the world out of her and she received a wonderful blessing so that life had been different ever since. Her testimony showed clearly that she had been sanctified for several years and had not known what it was. And many others have had the same experience. When we come across such cases we

should seek to discover to them their experience instead of condemning them and demanding that they receive the blessing just according to our theological pattern. In our teaching let us use care and not confuse those who really have the blessing.

Now if this woman received the baptism with the Holy Spirit and went several years without knowing it, is it not possible for some one else to go a greater number of years without discovering it, and may it not be possible that some will never in this life find it out. Of course they will be very conscious of a wonderful blessing and the very near presence of the Lord but they may know nothing about holiness as a second definite experience. They have it but do not know it, and may never know it as such if they never have any teaching on the subject.

Again this woman received the blessing very definitely and afterwards discovered it, but we can conceive of it being possible for one to discover they have the experience and yet not be able to discover definitely when they received it. For example a person may be converted and

by walking in the light grow very rapidly, and sometimes receive very definite blessings, at which time they go forward with a great bound. They do not know it, but one of these bounds is the result of the baptism with the Spirit, and they enter into holiness, and go on growing and bounding. After a time, as they come in contact with holiness and with holiness teaching, they may discover they have this blessing but may not be able to look back and tell at which bound they entered in. This is not growth into holiness for, no matter how little they may know about it, there was a moment when they did not have the experience and another moment when they did have it, so that they received it as a second definite experience.

There is much to be gained in an intelligent seeking and a definite receiving, and many are thus entering into the experience. It is our duty to preach and teach a second definite experience of holiness as the present privilege of every Christian and invite intelligent seekers, but it would be foolish to deny the possibility of

some receiving the blessing some other way. The Holy Spirit is faithful to every individual and whenever the price is paid He brings the blessing even if the individual is not conscious of what he is getting. Let us press the point of holiness, and urge people to a definite receiving of the experience now, but let us also try and not confuse those who have the blessing, but test them well and if they have it discover it to them that they may the more rejoice.

We are acquainted with a young minister who became much confused in his experience by trying to measure up to the preaching which insisted on knowing just when you got the blessing. He would listen to such statements as, "if you get it you'll know when it comes," "when the blessing comes you'll know it," and then listening to people give their experience of how they sought and found the blessing, and because he had not gone through just that process and been conscious of the definiteness of the experience he was confused. The close preaching never made him flinch but this one point confused

him. Very earnestly and honestly in public and private did he seek to receive the blessing just that way but found little relief and spent several years of very unsatisfactory life. He finally found rest again by simply throwing all over on Christ, his experience and all, promising God never again to debate the matter as to whether or not he was sanctified, with the devil. It then and there became a settled question between him and God. But this young man might have been saved much trouble if he had only been shown that what he needed was simply to have recognized the blessing he already had instead of trying to crawl through some certain knot-hole.

It is the privilege of every person to know where he is and be located relative to all these things. If when new light comes and we hear new teaching which opens up to our mind new experiences, we will but look away to Jesus, we may soon find out our location concerning that experience. If we find we already have it, just recognize the fact and rejoice in the discovery. If we do not

CHAPTER XVI.

PAYING THE PRICE.

We have said that the Holy Spirit is always true to every individual and whenever the price is paid the blessing is bestowed. While salvation cannot be bought and is "without money and without price," yet sin has brought man into such a position that certain conditions must be met in order for God to either justify or sanctify an individual. In this sense there is a price to be paid and until that price is paid the blessing will not be bestowed. It will be well for us to spend a little time in considering briefly the price to be paid in connection with the blessings dealt with in this treatise.

In the conversation between Christ and Nicodemus we discovered the subject of discussion to be, the kingdom of God.

God then is the head of a great government known as a kingdom. The United States is also a government and by drawing a parallel we may get an illustration which will bring clearly to our minds the very thing we are now seeking. The slavery question did for the government of the United States just exactly what sin has done for the kingdom of God. The United States were at first just what the name indicates, United, but slavery caused a separation, and certain of the states rebelled against the government and set up a new government of their own. All the subjects of this new government were called rebels because of their relationship to the United States. This condition led to war and great armies were got together and the North and South, the boys in blue and gray, were arrayed against each other.

In God's kingdom sin has wrought a similar effect. Satan rebelled and set up another kingdom. All sinners are subjects of his kingdom and are rebels against God. War is now on. The issue is holiness or sin.

Now we will suppose that one of the boys in gray decides that he is on the wrong side and wants to change over to the other army. At once it will be seen that this calls for a radical change. Should he present himself at the army headquarters to enlist in the Union army he would at once be made a prisoner instead of being placed in the army. This soldier must do something else before he enlists. He must go to some officer of the Union and surrender. To surrender would mean for him to lay down his gun, sword and knapsack, to take off his gray uniform and put on citizens' clothes, and take the oath of allegiance thus becoming a citizen of the United States. This done, he can now go to some recruiting station and dedicate his life to his country. To enlist would mean to put on the blue uniform and receive another gun, sword and knapsack, and to promise to obey every order of his commander at any cost. The two things necessary for him in order to get into the Union army, then, were surrender and dedication or enlistment. They could not both be done at

once and the surrender must precede the dedication. The surrender made him a citizen and the dedication made him a soldier.

The case is very similar concerning the kingdom of God. The sinner as a rebel cannot join the grand old salvation army. God will not take rebels into his service any quicker than Uncle Sam. The sinner must first surrender and become a loyal subject of God's government. To surrender means repentance and confession, to forsak all sinning, to cease all rebellion and fighting and to declare one's allegiance to God as king. The one thus surrendered can dedicate himself to God and thus enlist in His army. To dedicate means the yielding of every part and possibility of the life to God to live no more for self but to obey His every command at any cost. To surrender makes one a child of God through the new birth and brings justification. To dedicate brings sanctification through the baptism with the Holy Spirit. Here again surrender and dedication cannot be done at the same time and the surrender must

precede the dedication.

This is one of the clearest illustrations we can give representing the price to be paid in order to receive full salvation. And we may notice again from this standpoint of the price to be paid the necessity of a second definite experience. The sinner cannot pay the price for sanctification and hence cannot receive it until he has been converted and thus come to the place where he can pay the price. Whenever the price is paid the blessing is received no matter how quickly after conversion it may be. Most people are so anxious to get out of Satan's kingdom and so rejoiced to enter the kingdom of God that they do not discover any higher privilege as theirs or realize their need until some time later. Many go for years before they discover it to be their privilege to wholly dedicate their lives to God and receive the baptism with the Spirit. Much of this delay is caused by lack of teaching and the preachers and teachers are largely to blame. But the Holy Spirit is true and very quickly puts a hunger for holiness in the heart of the newly converted. He also

sheds light upon the Bible as it is read and through it leads one to feel their need and sometimes to see their privilege without the teaching of man.

There is much shallowness and mere play in connection with the modern idea of consecration. In fact consecration services are quite the style today. But the trouble is that it is all talk about consecration, and a formal consecration service, but nobody gets anything definite as the result of their consecration. The people go out from these services to be and do just as in former days. There is little to such consecration. With no definite object in view and with no expectation of definitely receiving something from the Lord as a result, consecration is useless. Consecration is man's part and sanctification is God's part. The consecration that does not bring sanctification is incomplete and fails of the real end to be gained. The difference between a great many people is that some are consecrating(?) but expecting nothing and hence do not receive the blessing while a few really consecrate, expecting to receive and hence

do receive the blessing. Brother, if you do not expect to be sanctified why do you consecrate or dedicate? And if you do not expect people to be sanctified why do you call for consecration services?

Another fallacy in the modern idea of consecration is the frequency of consecration. There is no more need of re-consecration than for re-enlistment. If a soldier enlists for one year, for three years, or until the close of the war, he has no need to re-enlist until his time is up, unless he proves traitor and forsakes the cause. God accepts no consecration, no enlistment, for any time shorter than for life. No person can consecrate themselves for a month or year when dealing with the Lord. Consecration must be all one has and ever will have, all he knows and all he does not know, the present and future for all of time. This is the only consecration that avails to bring the blessing. When such a consecration is made there is no need of re-consecration unless something be taken off the altar. Frequent periods of reviewing and remembering again the consecration already made will

be profitable. On the altar are two bundles, the known and the unknown, and at these times some of that which is in the unknown bundle may be transferred to the bundle of known things, but this in no sense calls for a re-consecration.

Dear reader, if you have been on this indefinite line, allow me to tell you that there is something vastly better and more satisfactory. Just stop the indefinite work and make a complete consecration of yourself to God, once for all, expecting to definitely receive from Him and wait upon Him until you do receive the definite blessing of holiness.



CHAPTER XVII.

“I KEEP UNDER MY BODY.”

In a former chapter we made the statement that in connection with Christian life there was something to be suppressed as well as something to be eradicated or eliminated. Our present chapter treats with that which is to be suppressed. Already we have seen the fact of sin in the flesh and the necessity of cleansing from that sin, and that this cleansing meant the removal of that sin or the destruction or eradication of that sin so far as its dwelling in man is concerned, and shall now see what the effect of this work may be upon the flesh and in what condition it leaves the man. In our study we shall take Paul as an example. But before taking up his expressions concerning his own condition let us remember that in another article we

made reference to the fact that Jesus while on earth lived in the flesh, a flesh like sinful human flesh but that it was not sinful. Also that man fresh from the hand of the Creator lived in the flesh but was not sinful. Hence normal human flesh is not sinful, though sin by the fall did enter therein and all are now born with sin in the flesh or that which we call inherited sin, and that which is now born of the flesh is sinful from the start.

Certainly no one will doubt the richness of the Christian experience of the Apostle Paul. He was both saved and sanctified and enjoyed a very close fellowship with the Lord. He must have known the highth of the possibilities of cleansing. In his writings he gives us many expressions which shed light upon his condition after his cleansing took place. A few of them will now be noticed.

"Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church." Col. 1:24.

"But ye know that because of an infirmity

of the flesh I preached the Gospel unto you the first time." Gal. 4:13.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me." Gal. 2:20.

"But I buffet (keep under, A. V.) my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." 1 Cor. 9:27.

These texts very clearly show that Paul still lived in the flesh. This is the same word flesh that we have been studying elsewhere. Evidently it does not simply refer to the body, the material part of man. There can be no suffering or infirmity in the body without its accompanying life. Material cannot suffer. Paul was still body, soul and spirit. The flesh with its accompanying life, affection, appetites and powers,—the soul was not destroyed but simply cleansed. It was sin in the flesh that was destroyed or removed. A sanctified man is

all that a sinful man is except sin. Both are body, soul and spirit. Sanctification did not destroy a single natural soul faculty. All of the natural appetites, senses and capacities are left. In the work of cleansing God does not destroy man's eyesight to keep him from looking at obscene pictures, his passion to keep him from lust, or his temper to keep him from getting angry. He simply takes sin out of these soul capacities and places righteousness therein, leaving him free, under the Spirit's indwelling, to constantly choose and will the will of the Master.

Some would seem to teach us an eradication of sin and possession of the Spirit that would make man a mere machine and leave him no longer a responsible being. Not so the Scriptures. The very foundation of Christian life according to the Bible is not a forced but willing submission to the government of God. On the day of Pentecost they spoke as the Spirit gave them utterance, not because they were forced to but because they chose to. They might have said other things but they did not because they chose to

follow the Spirit's leadership and hence spoke as He gave them utterance. If man ever acts independent of the action of his own will he is not responsible for that act. But a sanctified man is still responsible for his every act and acts only as a result of the exercise of his own will. In the moment of consecration the individual agrees to always will the will of the Master but in his after life he must constantly do that which he has now agreed to do. We fear there are many who may be expecting the Lord to do for them that which He expects them to do for themselves. He will not destroy those soul faculties to which Satan may appeal in his presentation of temptation. Neither will He keep us from yielding to the temptation when the appeal comes unless we use our will power in resistance and in accepting His proffered aid.

A sanctified man then still has all his natural soul capacities, appetites and senses, and is responsible for their right use. The flesh is not destroyed but sin is taken out of it. Paul said that he was crucified, that something was destroyed, which must

be "sin in the flesh." But nevertheless he lived in the flesh. Sanctification then takes sin out of the natural soul powers and restores them to their normal use and condition, except that they are greatly weakened by the fall. Adam had all these soul powers before the fall. Man still has them after he is cleansed. They are very much weakened in the saved man today because of their long misuse and possession of sin but are still the same powers as were possessed by Adam. In Adam there were no infirmities of the flesh but in the saved man there are. Paul several times spoke of the infirmities of his flesh. A man by drink creates a strong appetite for liquor. It is a wrong use of a natural soul faculty. In salvation he may be delivered from that appetite for liquor but this does not destroy his power of appetite. Because he has so long given way to drink he has weakened his powers. Now he is saved and sanctified and the appetite for drink destroyed, yet there is still a weakness there so that if he should backslide and loose his grip on God, Satan would at once appeal to this weak place

and he would probably at once go to drinking again. Now remember this is not an appetite for drink kept under in the sanctified man but a weakened natural capacity controlled by the indwelling Spirit. That appetite has been cleansed from its sin, the desire for drink, but because of its long misuse it has been left weakened even when cleansed. This weakness is not sin in the flesh as some would make us believe, for in the work of sanctification the sin has all been taken out.

Again, there are not only these appetites, which may be called the abnormal appetites, which leave the life much weakened after they are destroyed, but there is the natural appetite, which goes out along legitimate lines, which is also weakened because of the fall. Adam no doubt had perfect control of his soul life. He never ate too much or slept too much or over-indulged any of his powers, though it was within his power so to do, and to these powers Satan appealed. But at last he failed to keep under his body and yielded to Satan's appeal and was led into sin and

sin entered his soul life. But in the partial restoration of sanctification, when sin is driven out of the soul life, man is still left with greatly weakened soul powers and is far from the place from whence Adam fell, though so far as relationship to God is concerned he is holy as Adam was holy.

The only avenue of approach which Satan has to the spiritual part of man is through the body with its accompanying soul powers, or through "the flesh with the passions and the lusts thereof." Gal. 5:24. Adam being open to temptation and having the power of choice relative to obedience to God had to "keep under" his body and not allow it to come under Satan's influence. Paul, the saved and sanctified man, had to do the same, for he said, "I buffet my body and bring it into bondage" or subjection. And so must we also do. But this meant very much more to Paul, and does to us, than it did to Adam because of the weakened condition of the soul powers or flesh life which we now live. But, thanks be to God, His grace is sufficient. If the life we now

live in the flesh we live by the faith of the Son of God, He will cause us to triumph though it does mean a resistance to Satan and a keeping under of the body.

The Spirit-filled person may more or less frequently find his natural soul powers going out and seeking satisfaction or gratification when to yield to them would be overindulgence and would lead to sin. This may be one's experience when at the table eating, or when passing by the candy store or some of the display windows of the dry-goods merchant or the clothier. It may be so with respect to conversation, fellowship with men, the expression of affection and the legitimate relationship of husband and wife. Any natural power may be legitimately used, if used at the right time and for the right purpose, but it may also be misused or overindulged. The indwelling Spirit will graciously control this part of man if He be yielded to, but will not force one into any certain action. With each new temptation or suggestion to overindulgence there must be a remembering of the vow to always will the will

of God which was made at the time of consecration, and a saying of No to that special thing by the individual. When the individual thus expresses his will the Holy Spirit sees to it that victory is his.

Now this seeking of satisfaction or gratification on the part of the soul powers is not sin in the flesh but the working of natural appetites. Because of their weakened condition they may reach out too far and to yield to their call would be overindulgence and they would lead one into the place of and allow him to sin, but they in themselves are not sin. They are natural powers that need to be controlled and kept within bounds or through them one will be led into sin. For a cleansed person to follow the flesh as it now is would be death as well as for a sinner to follow the flesh. We need to look out for the sanctified man. It will not do for us to follow him. There is safety only in following the Holy Spirit. A sanctified mind may err. A sanctified appetite may be overindulged. In sanctification we must keep under the body and follow the Holy Spirit.

It may be difficult for us to distinguish

between this outreaching of the cleansed flesh in its weakness and of the sinful flesh; to tell when one breaks off and the other begins. We are not able to draw the line but it is there and is perfectly clear to God. Sometimes we wonder if it is not different in different individuals. But however difficult to distinguish, there is sin in the flesh, and there is cleansed flesh which leaves weakened flesh life. In sanctification sin in the flesh is destroyed and pure but weakened flesh life remains which has to be kept under lest one be led into sin. Some may be disposed to deny the fact of the remaining flesh life but the lives of all but prove its existence.

What then is to be eradicated or suppressed? Sin in the flesh is to be eradicated and the natural soul powers are to be suppressed, controlled, kept under, and this is to be done by the indwelling Spirit with the consent of man's will.

CHAPTER XVIII.

TO WIT.

"The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8: 21-23.

It is most fitting that before closing this treatise we should take a brief glance at the completeness of our salvation as revealed in the expression of Paul, "to wit, the redemption of our body." It will be noticed that the Apostle speaks of himself and others having but the first-fruit of

the Spirit, with the full harvest yet to follow in the fulness of redemption that is expressed in "the redemption of the body." The first-fruit is the promise of the harvest but it is not the harvest. If those who have the first-fruits will but wait patiently, the harvest will surely come. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you," Rom. 8:11.

All that can possibly be experienced of salvation now is but the first-fruits or the earnest of our inheritance. Paul in speaking of the present work of the Spirit in two different places refers to it as simply an earnest of that which is to follow. "Now He that wrought us for this very thing is God, who gave unto us the earnest of the Spirit." 2 Cor. 5:5. Speaking of the sealing of the Spirit, which evidently is the second blessing to which we have been referring, he says it is but "an earnest of our inheritance." Eph. 1:13.

The earnest is most glorious. What

the full inheritance will be we know not except as we are given a few hints here and there in the Bible. One thing very evident is that it effects the redemption of the body. Jesus not only conquered Satan and death but in Him was also fulfilled the Scripture which says, "Neither wilt Thou give Thy Holy One to see corruption." Acts 2:27. Yes He conquered corruption and through Him the Scripture may be fulfilled for us which says, "Behold I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. And the putting on of this incorruptible and immortal means the fulfillment of the prophecy that Jesus "shall fashion anew the body of our humiliation that it may be conformed to the body of His glory." Phil. 3:21. And this is to take place in connection with the second coming of Christ and the resurrec-

tion, "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4:16, 17.

Oh glorious end! Oh blest anticipation! In the new birth man is given spirit life and restored to fellowship with God. In sanctification or the filling of the Spirit man is cleansed from sin in the flesh and made holy. And now in the resurrection we see him delivered from the seed of death in his body and from all the weaknesses and infirmities of the flesh which have resulted from the long misuse of the natural soul powers, and man given a body like unto Christ's glorious body. Thus man is redeemed body, soul and spirit. So far as man is concerned we now have Eden restored, a perfect man, perfect in body, perfect in soul, perfect in spirit, in perfect fellowship with God, with no more any possibility of sin and falling. This truly is

eternal bliss. And it all comes through Jesus. Praise Him forever!

But let us now remember that in order to realize this blessed state "ye must be born anew," ye must "be filled with the Spirit," ye must "follow after peace with all men and the sanctification without which no man shall see the Lord," and ye must "keep under" your body lest you become a castaway. But having these experiences let us anticipate with great joy the coming glories.

"Oh Savior, precious Savior mine,
What will Thy presence be,
If such a life of joy can crown
Our walk on earth with Thee."



CHAPTER XIX.

“I WILL GIVE YOU REST.”

Before closing our association with the reader in this present capacity, let us have one more earnest heart-to-heart talk with you. There may be some who are confused and dazed in their Christian experience and know not what to do. You have read this book and that book; you have heard this person preach and that person preach. They all seem to be people of God, and very probably are, but they do not seem to teach alike and in some points their views seem to conflict. And then there are good men, men professing holiness, censuring each other saying this one and that one is not sound and does not have the blessing. As a result of this looking around and listening to men you have wondered what was right. Let me

tell you there is a place of rest. Listen to Jesus when He says, "Come unto Me * * and I will give you rest." Matt.11:28.

There are a great many false tests and false standards held up. Some people judge the amount of a man's religion by how high he can jump or how loud he can shout. Others say if you get it you'll act so and so, while still others tell you if you now have the blessing you feel so and so. Quite often are these tests very unfair and only tend to confuse. Jumping, shouting, laughing, or smiling are only incidental in connection with the receiving of the blessing. They may or they may not accompany it. None of these things are the real test.

Men in describing experiences will differ because experiences will differ. No two persons have exactly the same experience in sanctification or holiness but they do get the same blessing. Christianity is more than an experience. It is an experience, but it is more. It is a person. It is Jesus. The baptism with the Spirit is the reception of a person. It is the indwelling Christ in the person of the Holy

Spirit. Our experiences may and will differ, but the person is always the same.

The question then is not whether we sought the blessing just like some one else, or felt and acted like some one else, or conformed to some theological rule, or were just so conscious of and remember the very time and place, but the supreme question is, have we Jesus now in the fullness that is our present privilege. This we may know and have rest as to our relationship to God.

Do you ask how you may know it. If you are in any way confused in your experience you will get but little help from men by trying to measure up to their ideals or their description of the experiences they have had. First let us remind you that it is not merely an experience or some certain feeling that you want. It is a person. And if you get Him you will have experience and feeling of your own which will satisfy you, though it may be unlike anything you ever before heard of. We have said much in this volume about experience, and it was necessary in this kind of a treatise, but it is possible to so get ones

eyes upon experience as to almost obscure the person and to not be satisfied with Him but be dependent upon some certain feeling as the source of joy and rest. Oh may our thoughts of Christian experience never obscure the person that gives the experience. To talk about and describe the blessing with an emphasis that obscures the Blesser and gets ones eyes, especially a seekers eyes, upon the blessing more than the Blesser only confuses.

Now dear reader let me point you again to the invitation of the Master to "Come unto me * * and I will give you rest," There is rest from all your doubts and fears, and it may be found in Him. If you have doubts and are troubled just come into His presence with perfect honesty, willing for any revelation as to your condition, anxious to be just right, wanting to know it if you are not right, and willing to be shown it in His own way whether you are right or not right. Much depends upon this condition of willingness and anxiety. Now in the light of His presence, with the aid of His Spirit and the Word, examine carefully your consecration and

see if in any way it may be incomplete. If you find it lacking in any respect, fill up the part which is left out. Do not shrink from anything. If, however, your consecration is complete, or if it was not and you now make it so, there will come to you an inward convincement of the fact, an unexplainable consciousness that you are wholly yielded to the Lord. With this you know that you have done your part, and it is your privilege to look up with faith to Him believing He has done His part. Now hold the matter just there and still wait in His presence until you have the witness of the Spirit that you are sanctified. This witness of the Spirit means an inner conviction or consciousness of the work being accomplished. This brings rest.

If then the reader thus honestly goes into the presence of the Lord and receives this consciousness that he is wholly abandoned to the Lord and the Spirit witnesses that he is wholly the Lord's, let him no longer be disturbed by the experiences of men or confused because of his own past experience. Settle down upon these two

sure evidences and count it a thing forever settled that you are the Lords only, that the Spirit fills and cleanses, and that you are now sanctified. If you never have been sanctified before this moment you are now and you know it. If you have had the blessing at some previous time and did not know it, or have gotten confused and lost your bearing, it matters not when or how the blessing came or whether or not you lost it, this one thing you know, you have it now and the Spirit abides. In this fact rest, and amid all the variety of experiences and explanations, get what help you can from them, but thank God for an experience of your own and maintain your relationship direct to the Lord for yourself and be no more confused. Count always upon the Holy Spirits faithfulness. He will always be true to you. Keep yielded and trust and you are safe.

THE END.

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